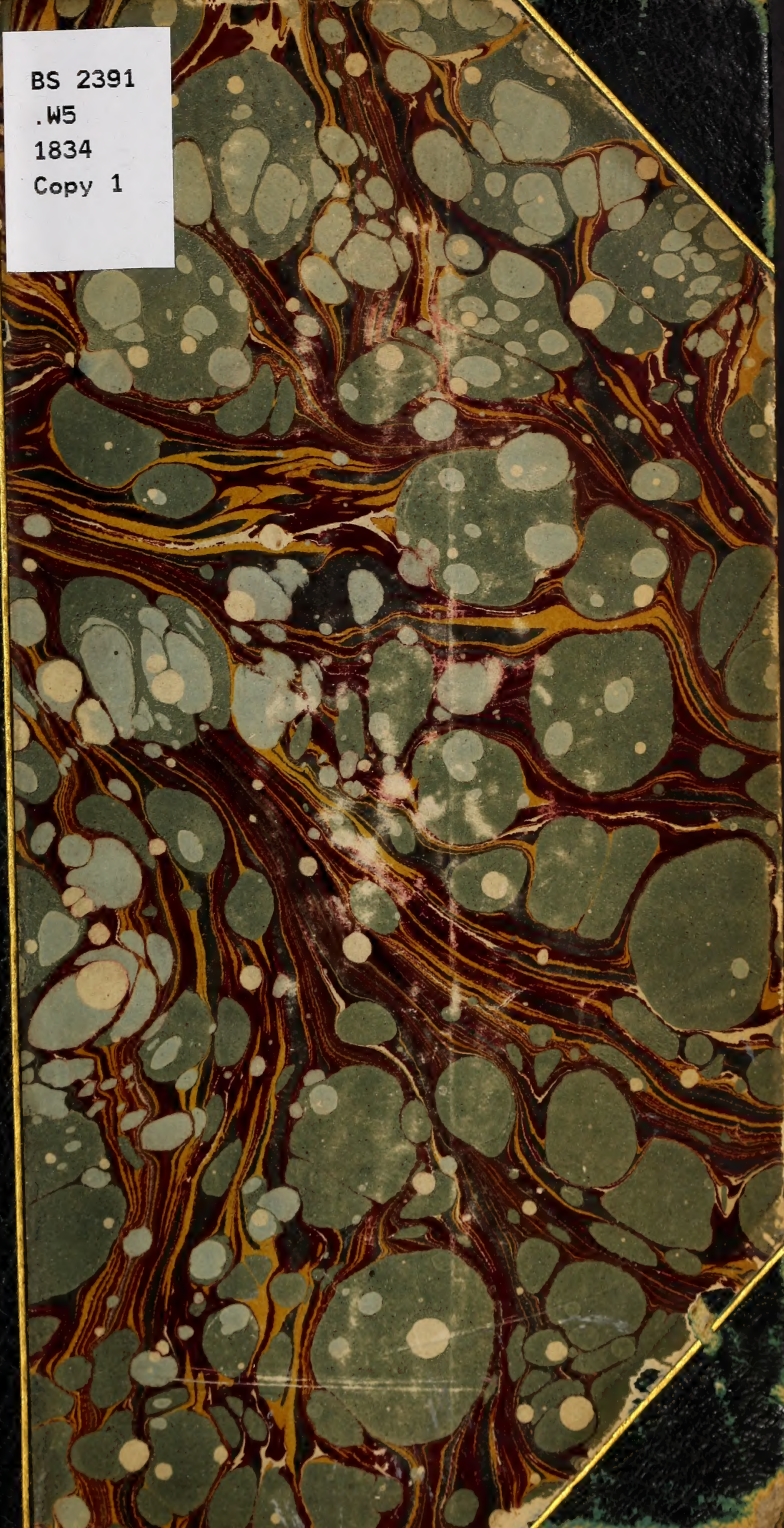


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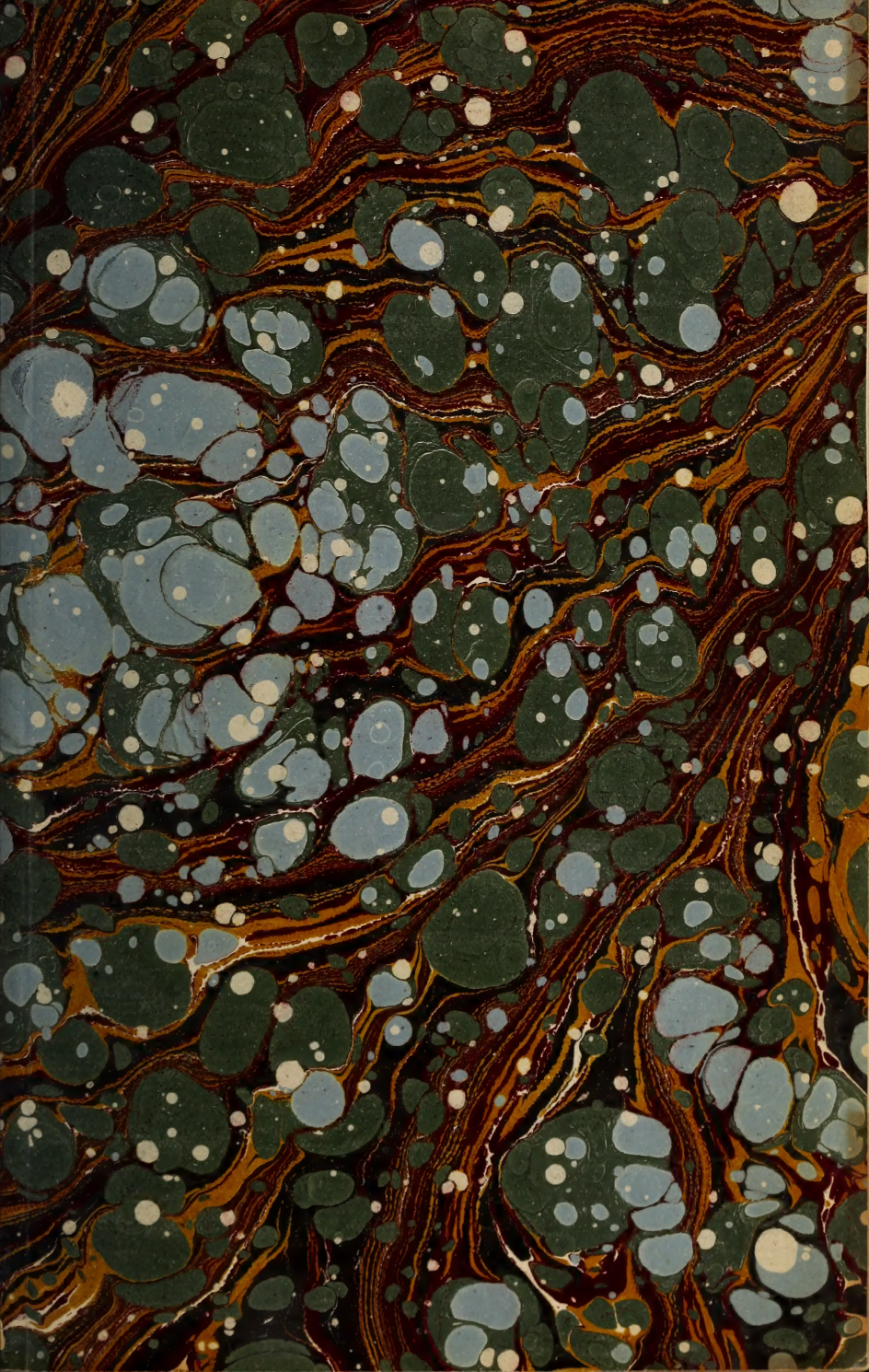
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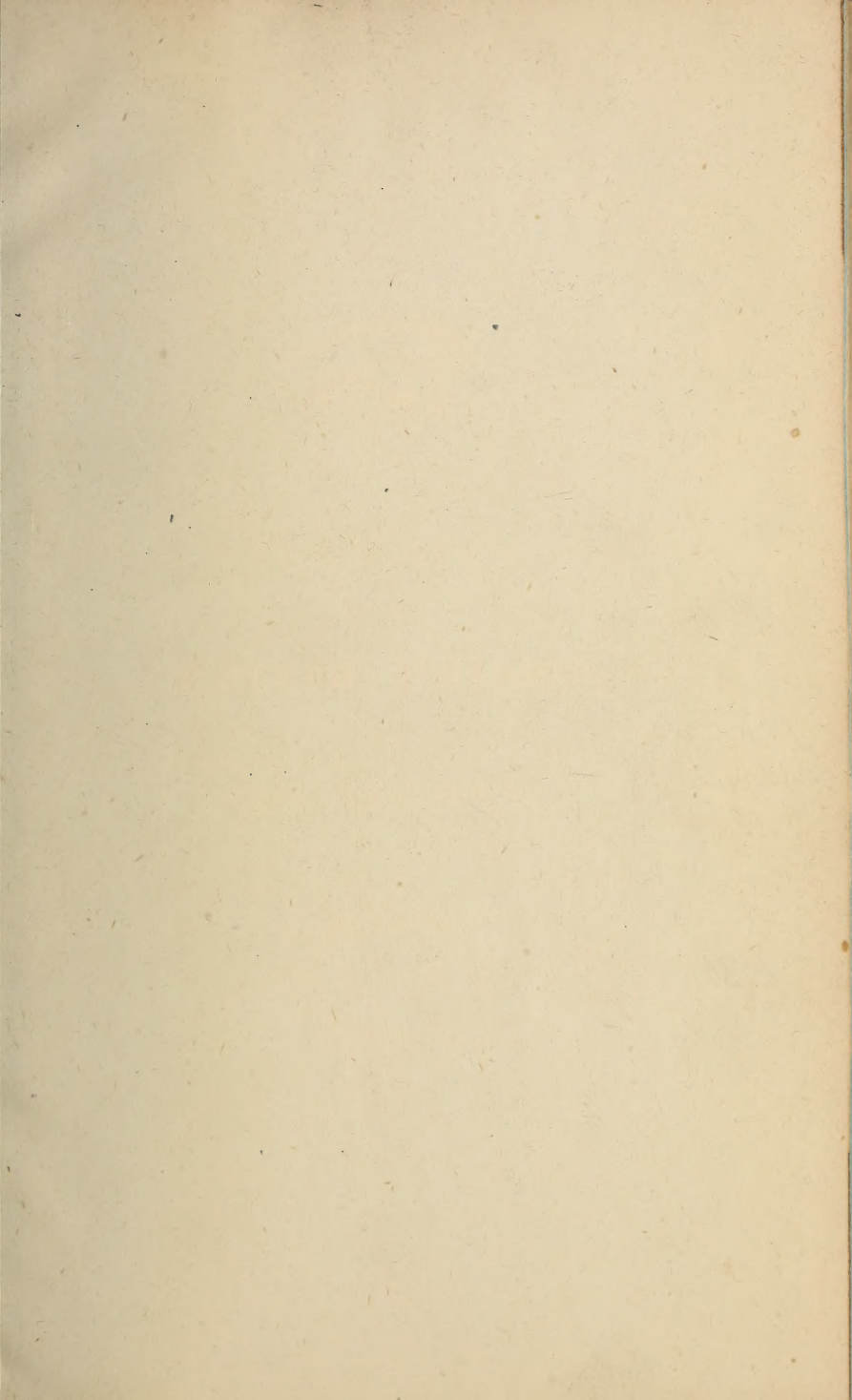




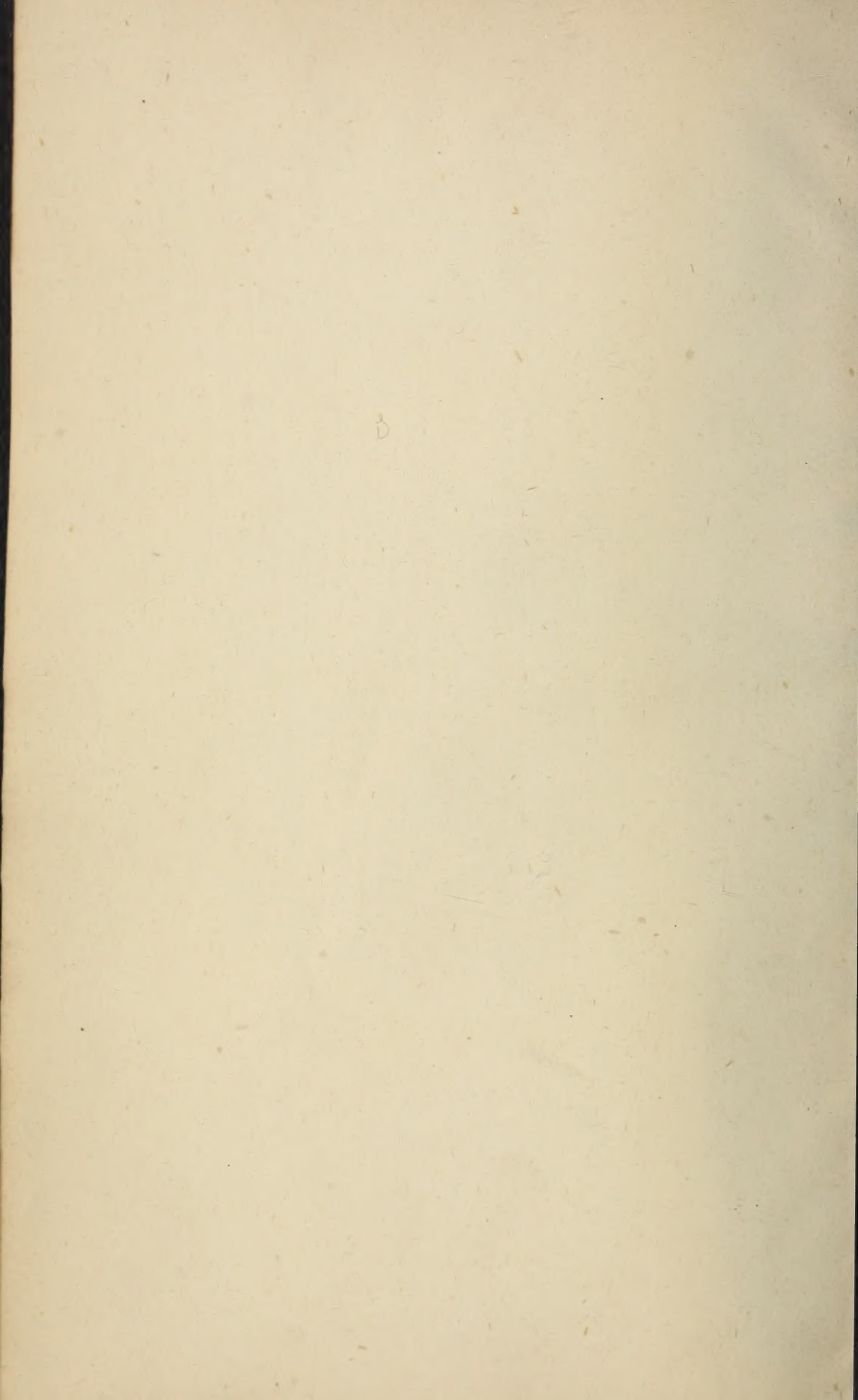


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TO  
HIS MOST EXCELLENT MAJESTY  
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May your Majesty, who ranks pre-eminent  
among the reigning Sovereigns of the Earth,  
for having effected a great

**POLITICAL**

REFORM IN THE STATE,  
libe to see, under your benign auspices, a still  
greater Reform, the

**SPIRITUAL**

REFORM OF THE CHURCH,  
and thus secure your everlasting reward in  
Heaven.

The Author.







# Divarication OF THE NEW TESTAMENT

*Diagram to illustrate*  
Time and Eternity.



**M A N.**

*His Body is in Time, his Soul is in Eternity.*



# DIVARICATION

OF THE

## NEW TESTAMENT

WORD OF GOD. WORD OF MAN.

THOMAS WENTWORTH, D.D.

PROFESSOR OF THEOLOGY AND

OF THE HISTORY OF THE NEW TESTAMENT IN THE

UNIVERSITY OF CAMBRIDGE.

PART II.  
THE NEW TESTAMENT.

Second Edition.

LONDON: J. B. LIPPINCOTT.

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## EXPLANATION OF THE DIAGRAM.

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**BODY + SOUL + CONNEXION = MAN.**

**BODY**— in **TIME** and **SPACE**, the Sphere of the **FINITE**.

**SOUL** — out of **TIME** and **SPACE**, the Sphere of the **INFINITE**.

### **TIME.**

The residence of **FINITE** and **MATERIAL EXISTENCES** — Animals, Vegetables, and Minerals: and the container of all the mutations that take place on Earth, where every thing has a beginning, middle, and end; and depends for its existence on a determined cause — the oak and the acorn.

### **ETERNITY.**

The abode of **INFINITE** and **SPIRITUAL EXISTENCES**—God, the Soul, Angels: and the depositary of every permanent and immutable principle—the Mental Elements and pure Sciences—which are now, and ever will be.



TO  
THE RIGHT HONOURABLE  
HENRY LORD BROUGHAM AND VAUX,  
LORD HIGH CHANCELLOR OF ENGLAND,  
THE PATRON OF USEFUL KNOWLEDGE,  
THIS  
DIVARICATION  
OF THE  
NEW TESTAMENT,  
WHICH PROVES, TO THE ENTIRE CONVICTION  
OF  
*The Infidel, the Jew, the Gentile, and the Unitarian,*  
THE  
DIVINITY OF CHRIST,  
THE  
RATIONALITY OF THE ATHANASIAN CREED,  
AND THE  
ABSOLUTE TRUTH  
OF THE  
HOLY TRINITY,  
IS INSCRIBED  
BY HIS LORDSHIP'S TRULY GRATEFUL AND OBLIGED SERVANT,  
THE AUTHOR.





TO  
THE RIGHT HONOURABLE  
EARL GREY,  
THE  
RENOVATOR OF HIS COUNTRY'S LIBERTIES,  
THIS  
ATTEMPT TO SIMPLIFY  
THE  
CHRISTIAN RELIGION  
IS ADDRESSED  
WITH PROFOUND RESPECT,  
BY  
THE AUTHOR.





## DEDICATION

TO THE

Society for Promoting Christian Knowledge  
and Church Union.

Gentlemen —

*In furtherance of the objects proposed by you — and to their importance no truly good man can be indifferent — I beg respectfully to cast my MITE into your treasury of Christian information, by proving, on the solid basis of REASON, the undeniable fact of the “DIVINITY OF CHRIST,” from the evidence of the Doctrine he promulgated to the world, the absolute purity and perfect sublimity of which show at once that it could not be earth-born, but must have descended from Heaven. This desideratum once accomplished, “CHURCH UNION” follows of course; for, where the Doctrine is universal, the community who adopt it cannot fail to be unanimous. Euclid affords us a proof of the force of doctrine, which can never be refuted, because it is established on the solid basis of REASON alone, totally excluding all sensible phenomena.*

*Let this line of conduct be followed in “RELIGION;” it is in fact the only rational one, for here we have only to do with spirits: God is a spirit, the soul is a spirit — and the subordination of the will of Man to the will of God constitutes Morality and Religion, which, as Christ says, can exist only in the heart.*

*When this spiritual communion is so thoroughly understood that the “Code of Laws” established by Christ is not only separated*

*from the historical facts, through which it was given to the world, but assumes the strict and positive form of the "SACRED SCIENCE," then, and then only, will there be a union in the Church, never again to be dissolved; and the divine precepts of Christ will be as easy to be taught and as imperative as the axioms of Geometry. Then, indeed, shall we be enabled to exult in the fulfilment of the Prophecy—that "the GOSPEL shall be preached to all the nations of the earth."*

*Should this attempt merit your patronage and receive your able assistance, this glorious object may soon be attained. That this happy result may follow our united exertions is the pious wish of one who is devoted to truth, and has the honour to subscribe himself*

*Your fellow-labourer in the vineyard,*

*THOMAS WIRGMAN.*

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# PREFACE

TO THE

SECOND EDITION.

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On the Division of the Holy Scriptures.

UNTIL the *principle* which authorises the division of the Scriptures into Doctrine and History is fully comprehended, this work cannot be understood, much less finally adopted. A scientific display of this principle, exhibited in the ARGUMENT FOR THE DIVARICATION at the end of the INTRODUCTION, furnishes a self-evident justification of the present attempt, and proves the division of the “DIVINE REVELATION” to be not only rational, but one without which the *Word of God* cannot enter in all its purity into the heart, and operate upon our conduct. It will prove to be such a division as will raise *the precepts of Christ* to a state of con-

viction, far surpassing the utmost evidence afforded by the pure sciences, and satisfy the mind both of their unerring truth and of their divine descent.

An attentive perusal of the ARGUMENT above alluded to will at once remove all difficulty, and shew that a "Divine Revelation" cannot be made to the SENSES, but only to the REASON of man. The proud distinction of man, REASON, which has by some been lauded as the sole arbitress of the world, and the only sure guide of our actions, and by others condemned as the weakest and vainest of all powers, and the most certain to misguide us in our aspirations after that kingdom prepared for us from the foundation of the world, will be found, when kept within due limits and employed solely in its *practical* use, to be the faculty that generates both religious ideas and the desire to act up to the divine precepts of the Gospel.

The will of God *revealed* to his creatures through the medium of Jesus Christ is, therefore, addressed to the *Reason of Man*, with this happy result, that while this faculty remains in its purity no human being can refuse its testimony, which is confirmed and corroborated by the tests given by our heavenly Father to his creatures, CONSCIENCE and CONVICTION. Had this *revelation*



been addressed to the SENSES, it could have affected only the contemporaries of Christ. *Laws*, however, are not *facts* ; the latter only address the SENSES, but laws never can. Who ever saw his own REASON, much less the *laws* which emanate from this spiritual faculty ! Whatever Confucius, Socrates, or others, may have advanced on the subject of virtue and the moral laws, Jesus Christ alone is the instrument employed by Divine Providence for the complete development and establishment of a Doctrine so consonant with REASON, that the more it is investigated and compared with that pre-eminent faculty of man, the more exalted and sublime will it be found.

Fatal, indeed, is the mistake of mixing up *historical* relations with pure *doctrine*. They differ essentially in their nature ; neither can they be substituted for each other. Christ's doctrines are *pure precepts and moral principles*, which can be contemplated by REASON alone, and need only be clearly expounded to be indelibly fixed in the heart, and to become guides for our conduct even to salvation. Historical Facts, on the contrary, must have addressed the senses of the narrator, but can never constitute a *universal principle*, or command universal assent ; as well might we hope to advance

the *truth* of the forty-seventh proposition of the first book of Euclid, by adding the well known *history* of its discovery. When Pythagoras, in the energy of enthusiasm at the happy effort, commanded a splendid sacrifice, he decreed a hecatomb, crying, *Εὖρηκα! εὖρηκα!* Euclid has not embellished his “Elements” with this narration, nor would it have made truth more true! It is a universally acknowledged position that *every event must have a cause*; but it is equally certain that all the *facts* in the world will neither make a *mathematical figure* nor constitute a *pure moral principle*. Never will I cease to employ my pen on this subject, whether I am seconded or not in my efforts, to establish a principle of such vital importance for the interest of Religion; and finally I hope, like the great Hindoo philosopher, Rammohun Roy, to be able to eradicate the baneful prejudice of confounding history with principle, a prejudice more mischievous in its consequences than that of the immolation of the Indian widows, because it entails an error that subjects the “Scriptures” to perpetual cavil and misunderstanding, thus defeating the object which our “Saviour” had in view—*perfect unanimity in his only true Church*. This prejudice must and shall be conquered, or the “CHRISTIAN

RELIGION" will not be what its founder intended—the "UNIVERSAL RELIGION OF MAN"—because it is the Religion of Reason.

This exposition of the "Sacred Book" cannot be considered as destroying one doctrine, without giving a more sublime substitute—nay, the very substance instead of the shadow; for, by eradicating error, pure truth finds no obstacle to its adoption in the mind. The propriety and principle of this treatment of the "Scriptures" is fully displayed in the INTRODUCTION; but as it has not, from its novelty, made that impression on the religious public which its importance demands, and as this principle entirely secures the Scriptures from the *mutilation* so much dreaded and so justly deprecated, it is hoped that a further illustration of the principle will be greeted with that warmth which the vital importance of the subject demands, when we reflect that unanimity and concord on all religious points must be the result.

An obscure feeling has long pervaded the mind, that there are certain *precepts* in the "Holy Book" which command universal assent; but we have never beheld till now a decided touchstone, an unerring principle laid down, by which every individual may decide for himself,

on perusing the "Sacred Volume," whether the text under consideration is wholly or partially a *precept*, a *rule*, a *maxim* of conduct, to guide us in our probationary state ; or, whether the point under discussion is an historical narration of events that has been employed expressly to introduce and enforce this rule of conduct. When we have duly considered and thoroughly understand the distinction between *facts* and *principles*, which is pointed out in this *test*, and have referred each to its proper head of DOCTRINE or HISTORY, all difference of opinion must for ever cease. We may illustrate this position by a familiar instance — "*Jesus went up into a mountain.*" Now, the act of ascending a mountain contains no rule of conduct, no *precept* ; but it is a most important *fact*, on account of *the sublime doctrine that he taught* his disciples and the multitude who were with them. The *fact* of ascending the mountain occurred at *one* point of time, and must have affected the senses of those who accompanied him to that important place where our Saviour chose to enlighten the multitude with *precepts* whose influence is so universal, that, as principles of conduct, they being once divulged, must last through all time, and exist in absolute purity in eternity. It really seems in this case to be totally



impossible to confound two things so essentially different in their nature. *Facts* occur at a certain point of time, and can never recur under the same circumstances; the evidence of their existence is a certain affection of SENSE, admitted when we say—I see, feel, hear, &c. some certain thing, as “*Jesus walking up a mountain.*” *Principles*, on the other hand, can neither be seen nor felt; and, though they must be first awakened in the mind through the channel of SENSE, yet, when once comprehended by REASON, where they were originally lying dormant, their efficacy is so great that ever after they constitute a definitive *law* to guide our conduct through life: “*Do unto others as you would they should do unto you.*”

The essential and eternal distinction between *facts* and *principles* must now be abundantly evident. The former are certain events produced by *outward* circumstances, while the latter are indigenous laws of REASON, constituents of the mind, and *inward* guides of conduct. One would think it quite impossible to confound two such opposite things as *facts* and *principles*; and yet it is to no other circumstance that disputes and difference of opinion in religious matters can be attributed. Of *facts*, no two individuals can be precisely in the same

situation as beholders of what they are viewing, neither can each say what impression it produces on the senses of the other ; here, therefore, argument would be misplaced. Of *principle*, nothing can be more certain than that here argument cannot hold at all ; for it would be a contradiction in terms to call that a *principle* which is susceptible of even the slightest difference of opinion. *Principles* are universal notions, lying in our REASON, which, when once expounded, last for ever ; while no *fact* can ever recur, as the point of time has for ever evanesced. Hence, *facts* have but a limited duration, because they are in TIME, which is constant change ; while *Principles*, which are free from the laws of time, are universally and permanently the same, because they are in ETERNITY. Now, we may perceive the value, the importance, the vital essence, of those *moral maxims* so exquisitely and beautifully expounded in the “New Testament” by our Saviour.

Having shown that *principles* require no proof, because they are self-evident positions, it is clear that on this point we must all agree ; for there is no disputing with a man who denies a *principle*. Therefore, on the side of DOCTRINE difference of opinion cannot exist. On this side, when the doctrines in the “Scriptures”

are once separated from the narrative which is essential to introduce these maxims for the regulation of our conduct, and which constitutes the HISTORY of the book, it is quite impossible to differ. This is the death-blow to sectarianism. For, when we reflect on that which *founds a sect*, it is quite apparent that it must be based on some disputable point. But on the side of *doctrine* there can be nothing but unanimity; therefore, the point of difference must be on the side of *history*. Here, and here alone, can difference of opinion exist. Nay, how can unanimity be produced from materials which have nothing in common, which cannot even be viewed by two individuals at the same *time* and in the same *place*! Neither dare we pronounce on the intensity of interest they produce on any single person, much less hope to draw universal results from *outward* circumstances, that shall serve as *inward* guides unto our eternal salvation. Vain, indeed, must be the attempt to obtain unanimity from *facts*, which are realities that affect the senses. If a perfect agreement of opinion is not to be obtained in two individuals who are both impressed by the same *outward* object at the very same instant, why should we look for a coincidence of opinion when the beholders of these *facts* have transmitted

their view of the subject to others, who have recorded those events which constitute the historical part of the book? The occurrences of the present moment, surrounded as we are with the facilities of communication, never accord with the nicety requisite to constitute a *precept*. Why, then, should we suppose that the primitive history of a persecuted sect should have been preserved with a precision that is not to be obtained with all the enlightenment of the present day? Doubt is the most painful state in which the mind of man can remain: but to seek to resolve doubts from materials that are not capable of dissipating these painful sentiments is really to court the mischief when the remedy is in our power. Look for unanimity only where it is sure to be obtained, and cheering certainty takes the place of desponding doubt. There seems occasionally to be something confounding and entangling in the very circumstances in which we are placed; but we surely should not fly for relief to more difficulties, while we possess a clear and decided plan for our extrication, in the all-consoling and universally-soothing balm afforded by the sublime *precepts* with which the Doctrine of our "Saviour" every where abounds. Here is to be found a consolation for all our



earthly troubles ; and, indeed, under the most afflicting circumstances, this bright gem lures us to realms of bliss that await the good ! Why, then, should we seek in uncertainty and expect to find unanimity ? How far preferable to employ the time that is wasted in unprofitable dispute, in the propagation of those principles that have been *revealed to our reason* in a god-like manner, only to produce unanimity among men ! How eagerly the infant mind will imbibe the refreshing draught prepared by the Saviour of man will be seen by offering the pure beverage of *divine precepts* for its nourishment, instead of entangling and perplexing it with interminable doubt. Unanimity and agreement are therefore only to be obtained from DOCTRINE, while discord and disagreement must be the result of the most profound and diligent search that can possibly be made by the ingenuity of man in his patient investigation into HISTORY.

From the discordance of *history*, then, arise the numerous sects which have disgraced the annals of the Church of Christ from the earliest period of its establishment. It is, indeed, high time that a final termination were put to this factious division of the only true Church, whose character is *catholic* or universal

harmony and divine truth. And this most happy and desirable end will be instantly effected, the moment rational beings are content to adopt the *universal creed*, that is, the *catholic faith* that the divine and commanding laws taught in their simple and most comprehensive form by our "Saviour" in the New Testament are not of earth, earthy, but strict *revelations* of the Divine Author of nature. What can be more reasonable than to follow a *doctrine*, the divine descent of which, or its commanding influence on our conduct here and our eternal welfare hereafter, no human being dare doubt? That this is the object of the divine doctrine is too often reiterated by its divine founder ever to be questioned by the most sceptical mind, or disputed by the most rancorous sectarian. What possible benefit can be derived from the admixture of historical records, which can only concern events on earth, but never can verify the purity of a doctrine, which is only to be confirmed by those inward tests, REASON and CONSCIENCE? Nay, could all the *facts* or events which constitute the historical portion of the "Sacred Volume" be evinced to demonstration, their total aggregate would never make *one single precept*, however indispensable these *facts* may be to the inculcation of the divine doctrine.

Neither the casting out devils, healing the sick, nor raising the dead, affords a single rule of moral conduct; and, if any moral is to be extracted from these *facts*, it is the *moral* which lasts, while the *fact* itself has vanished for ever.

If sectarians were dispassionately to reflect on the importance of this division — not *mutilation* — of the “Holy Book,” honesty, sincerity, and internal *conviction*, would be the wonder-workers that would totally eradicate sectarianism, and leave, in all its purity, the *doctrine* so frequently and so eloquently enforced in the sacred pages. This is, indeed, the religion of Christ, the religion of love, harmony, and charity, towards our fellow-creatures, and which inculcates forgiveness of our enemies. This is Christianity in its primitive purity; and in this sublime sense “*religion exists wholly in the heart.*” How, then, can it show itself on earth? “*The kingdom of God is within you, and cannot be perceived by any outward sign.*” Moral duties appertain to rational creatures alone, and are evidenced by a reference of the *motive* that induced the *action* to the MORAL LAW, which is a constituent part of the REASON of man. This is a fundamental position, which must be admitted by all religious sects.

Having discovered a point of *union* for all rational beings, nothing can be more easy than to extend this happy harmony to its utmost limits. Union of sentiment generates uniformity of conduct. This once established, the pleasing task of amalgamating sects will proceed with certainty and rapidity, and be accompanied with the consoling reflection that no return of these blemishes, in so divine a system, is likely to interrupt the well-grounded unanimity which it has effected. Let us suppose the happy work in operation, and we shall perceive sectarians retracing their steps till they arrive at this first principle, *the point of union*, about which there cannot be two opinions. This once effected, a little patient investigation will soon discover the point of departure, and at the same time detect the extraneous matter that has caused the difference. Here we are sure to find that some narration, some historical record, has inadvertently been admitted to constitute that which was erroneously considered pure doctrine ; some *fact* substituted for *principle*. For, on *principle* we cannot differ, and it must be a rare case, indeed, to perceive a *fact* about which we do entirely agree. For *facts* are evanescent events, that last but a limited time ; while *principles* are immutable and permanent, that

must remain for ever, even in eternity. Their very elements, therefore, are of a discordant nature, and can never coalesce. This heterogeneous mixture must then necessarily generate perpetual disunion. The natural result of this sincere and honest self-examination will be productive of more genuine Christianity than the most prolonged and vigorous argument that can be set up in defence of any favourite *dogma*; and the ultimate termination of the glorious work will produce the final destruction of sects, by the detection of their errors, and the permanent harmony of the disputants, who will thenceforward be for ever united in a firm bond of HOLY UNION. Then, indeed, may Religion be dignified with the touching appellation of the "SACRED SCIENCE." May this period soon arrive!

The essential and eternal distinction that exists between *facts* and *principles*, even in their very constituent elements, being now fully demonstrated, there will be no difficulty in establishing a *rule* for the adjustment of every religious dispute. This rule, from its absolute universality, may more properly be denominated a "CANON," or standard of evidence—not, indeed, a canon enacted by any council or earthly power, and enforced by earthly authority, but a *canon*, as a



divine gift, seated in the universal REASON of man. Who can doubt the uniformity of the operation of a *principle* which forms a constituent part of that pre-eminent Faculty of man—REASON? Now, as REASON is a self-active faculty, it actually originates its own *laws*, that is to say, they arise out of itself, uninfluenced by external objects; hence all its decisions must be both consistent and uniform. For REASON ceases to be REASON when it contradicts itself, and then we are left without a guide. This “CANON” will carry with it all the truth, correctness, and conviction, that the mind obtains from contemplating the *law* of gravitation, or any truth of the pure sciences which admits of no dispute whatever, and, being a constituent part of the human mind, must necessarily last as long as mind exists.

This “CANON,” or *general rule for the solution of all cases*, is displayed in the ARGUMENT FOR THE DIVARICATION, in two parallel columns, under the heads *Thesis* and *Antithesis*, and, departing from the popular form, we should say scientifically; that whatever is ranked under the *Thesis* must be, *à priori*, pure in its nature, unmixed with any ingredients that are derived from experience; that is to say, necessary, permanent, spiritual, immaterial, simple, perfect, infinite,

and eternal : in short, *principles* which, when embodied into a system, constitute DOCTRINE. But, on such sublime ideas as these, when once accurately defined and familiarly expounded, can there be two opinions ?

How differently circumstanced are the affections of SENSE ! Who would venture to pronounce definitively on the intensity of the sensation produced by an outward object on another person, or even to determine what will be the next Sensation that will impress itself on him ? Here every thing that is ranked under the *Antithesis* must be, *à posteriori*, impure in its very nature, being constructed of the very *matter* of experience, consequently contingent, mutable, material, composed, imperfect, finite, and evanescent. This is the true character of experience ; and, when these multifarious events are felt, they constitute *facts*, but, when related and recorded, they compose what is denominated HISTORY. Here no ingenuity of man can procure uniformity of opinion, much less demonstration, for the very materials on which these records are transmitted partake of the nature of the *facts* themselves, and are perishable : to look for uniformity here would be vain.

REASON manifests itself by the act of drawing conclusions, while SENSE, being a passive faculty, is

affected by external objects, which affections are termed *sensations*. Now, the conclusions produced by the activity of REASON have a double reference. They refer either to *facts* or to *principles*.

Thus it is evident that we are endowed with the sublime faculty, REASON, for two very opposite purposes: in the first place, to attend to our temporal welfare on earth, to regulate and arrange the objects of nature so as to produce the greatest comfort and harmony in our mortal state, and without this faculty we should not be superior to the brutes who are guided by unerring instinct; here, then, this gift is indispensable, if we are to be considered rational animals. While REASON is content to keep within the limits assigned to it by its Maker, in the speculations in which it engages for mundane affairs, it merits all the praise that can be bestowed on so exalted a faculty; not so when that faculty oversteps the bounds of decency, and presumes, with its feeble insight, to inveigh against the arrangements of Providence, to censure what it cannot understand, because it cannot fathom the designs of infinite wisdom:—this may explain the paradox why REASON is susceptible both of praise and blame. REASON, when thus occupied, is evidently engaged with

the objects by which we are surrounded, in speculating on what will form the best combinations for certain earthly views of happiness : and here it is clear that its conclusions *refer only to facts*; and, as it cannot foresee what is next to happen, it is compelled to meditate and speculate how to form the best arrangements; and this faculty, when thus employed, is very properly termed **SPECULATIVE REASON**.

On the other hand, when the conclusions of **REASON** refer directly to *principles*, the object of this faculty cannot be mistaken. That *Principles*, being mental or spiritual, that is, *heavenly things*, are the ground of our never-ceasing aspirations to become partakers of the realms of never-ending bliss, so divinely pictured by our Redeemer, is rendered manifest, to the fullest conviction of every person who uses that divine gift, **REASON**, in the most limited degree. Thus, then, we are endowed with **REASON** also, for that sublime and ultimate end of our existence, *our eternal welfare*. But this faculty, in contradistinction to the former, must be termed **PRACTICAL REASON**, or a power which creates laws and lays down rules for a virtuous and happy life here on earth, as good earnest for the purity of the *motives* which induce this conduct, and carry

our aspirations far beyond the confines of sublunary things, and induce us to approximate the purity and spirituality of the divine essence of the great Creator of REASON itself. This faculty is synonymous with *Free Will*: for it is determined to action by *principles* or *precepts*, which are acknowledged to be *spiritual* things, and wholly independent of the *necessity* of nature; for they originate from this practical faculty. This spiritual freedom is taught by our “Saviour” when he says — “*The Kingdom of heaven is within you.*” So that *the spring of all moral actions is reverence for the moral law*, implanted by our Maker in our hearts, and revealed to us by the divine Saviour of man.

When PRACTICAL REASON digests, arranges, and combines, the *principles* which it originates into a consolidated mass of spiritual essences, it generates a “*Science of Morals.*” This science refers immediately to *virtue*, which is wholly inconceivable without an Omniscient and Omnipotent Being — God — who dispenses rewards and punishments in due proportion to the deserts of his creatures. When the *laws* of conduct, or the *precepts* expounded in “Holy Writ,” are sifted from every extraneous ingredient, they constitute a pure “*Science of Morals,*” which, considered in the



light of a *divine revelation*, become God's commandments. The sincere and honest obedience to Divine Laws constitutes RELIGION, or the submission of the *Will of Man* to the *Will of God*. Here, PRACTICAL REASON does not overstep its limits, by constantly striving to gain that Kingdom prepared for us before all worlds, but merits all the praise that has ever been bestowed on so divine a faculty; nay, how must every human attempt fall short of doing adequate justice to a gift, which displays to mortal eyes the ineffable goodness and infinite wisdom of the great Author of Reason! PRACTICAL REASON thus confirms the *Revelation* of our Saviour, and secures it from cavil, which is indeed all that subsequent enlightenment has been able to effect. But, in doing this upon *principle*, it has also accomplished the glorious task of erecting a *sacred science*, the SCIENCE OF RELIGION, which, by producing perfect unanimity among men, for ever shuts out even the possibility of ever again disputing on the subject of Religion, and thus fulfilling the sacred prophecy—  
*“that the Gospel shall be preached to all the nations of the earth.”*

What can surpass the sublime view thus opened to us of our ultimate destination, proving that at the

present instant of our existence our *soul* is an inhabitant of that abode of infinite and eternal bliss, revealed to us in the “*Word of God* ;” though we must pass the confines of the grave before that which our REASON assures us to conviction to be the design of our Creator is accomplished ! Thus, then, we are endowed with REASON, for the double purpose of attending to the interests of our joint nature, that is, of *Soul* and *Body*, without detriment to either ; and for this purpose that divine faculty is employed in two departments :

PRACTICAL REASON

secures

our *eternal* welfare.

SPECULATIVE REASON

regards

our *temporal* welfare.

Hence arise two distinct desires, the one ever aiming at the greatest sum of physical enjoyment, the other aspiring to absolute goodness. This exposition of our rational faculty fully accounts for the two indispensable desires of our nature, the one for *happiness*, the other for *virtue*. The former demands the satisfaction of all our inclinations ; the latter, the fulfilment of all our moral duties. So that man is actually in constant antagonism with himself ; and the only way to obtain supreme and perfect happiness is by re-

stricting the inclinations to the sublime laws of morality, and thus establishing the supremacy of Reason.

The ARGUMENT FOR THE DIVARICATION fully confirms this display of human nature, by shewing the different value of the two operations of REASON, as exemplified in the following table:

MAN	
consists of	
SOUL.	BODY.
I. DOCTRINE.	II. HISTORY.
Thesis.	Antithesis.
REASON.	SENSE.
Heaven.	Earth.
Laws of the Soul,	Laws of the Body,
VIRTUE.	INCLINATION.
regards	concerns
Things of a <i>Spiritual</i> nature, which manifest themselves by Syllogisms of REASON, and never can address the SENSES; but are firmly fixed in the mind by	Things of a <i>Material</i> nature, which manifest themselves to the SENSES by actual <i>contact</i> ; and the relation of these <i>sensations</i> induces
CONVICTION.	BELIEF.
Thus : all the radii of a circle are equal ; yet neither the circle nor the radii can address the SENSES, but their symbol can.	Thus : you may believe that I wrote these observations upon a table, a tub, or any other extended surface ; but I <i>felt</i> the materials I employed.

It is most certain that, while we are performing the voyage of probation here below, in order to determine our claim to higher regions, the first thing of which we are conscious is the impressions received by our

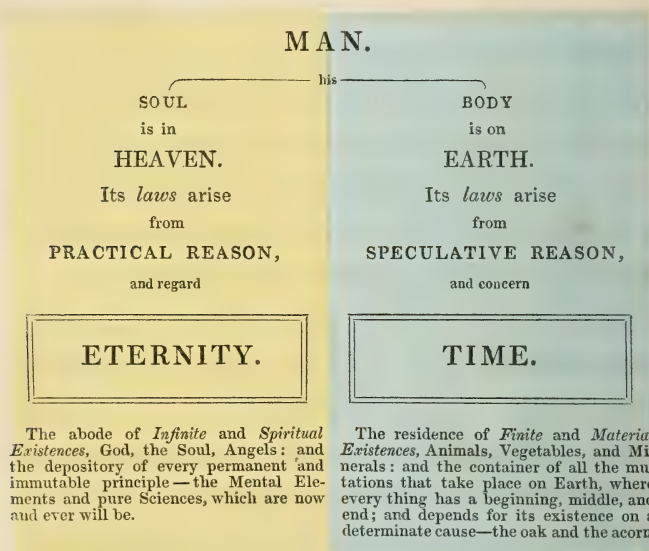
senses from external objects, and these are called *sensations*. Thus we are placed in a state that calls forth all our energies, for every sensation is accompanied by a feeling either of *desire*, *aversion*, or *indifference*. So that, from the moment of our birth, we are plunged into the most perplexing difficulties and trying situations, and occupied, as we advance in years—if we have fortitude enough—in avoiding seductive allurements, that would draw us from our duty, or obviating appalling circumstances, that threaten our happiness. In order, therefore, to obtain the fulfilment of an essential desire of our nature, the gratification of our inclinations, SPECULATIVE REASON is called into play. But as, according to our exposition, the things of SENSE are *facts*, and range themselves under the *Antithesis*, their ultimate object is to accomplish our *happiness*. Yet, not being the authors of the external world, we find it impossible ever to attain this aim to our entire satisfaction—here end the operations of SPECULATIVE REASON.

Dissatisfied at the never-ceasing attempts to accomplish an unattainable end, though an instinctive part of our nature—the natural desire for *happiness*—new powers are called into activity, still further to pursue

this restless desire in man. At length, the reflection raised by PRACTICAL REASON awakens man to a knowledge of his ultimate destination, by convincing him that *happiness* alone is not the only end for which he is created; but that there is something even more valuable than life itself, to which all our endeavours and aspirations aim; and that the only way to accomplish this second instinctive desire of our nature — *virtue* — is the fulfilment of all our moral duties. Virtue is the constant approximation towards goodness, that is, the harmony of the *motive* with the *moral law* seated in PRACTICAL REASON. Thus, VIRTUE is the moral strength of man in fulfilling his duty and overcoming every temptation to *vice*. But, as *laws* or *principles* are spiritual things, it is clear that this whole procedure regards that part of us — the *soul* — which already exists in ETERNITY, and is totally *free* from the operations of the things occupying TIME. So that at the present moment of our existence we are actually members of the Moral World, where he only will allow himself to participate of *Happiness* who has rendered himself worthy of it; but, as all this arises from *precepts* or conclusions of PRACTICAL REASON, our entire moral conduct, and all that is connected with it, ranks under



the *Thesis*. Thus, man obtains the dominion over himself, by subjecting all his inclinations to the *Moral Law*, and this for the sake of duty, whereby he proves himself to be the scope of creation. To pursue our antithesis, we should say—



Let it not be supposed that this *rational division* of the “Bible” is in any way to be confounded with the recent attempts made to *mutilate* the “Scriptures;” on the contrary, it will prove to be the proper handmaid to sift out their *spiritual essence*, without requiring them to bend to its decisions, which at once manifests

the infinite wisdom of their divine Author — perfection — by displaying in the broad daylight of truth the perfect harmony that subsists between REASON and REVELATION. Thus is the “Christian Religion” established for all rational beings, upon *principles* that will melt all sects and all Religions into one firm bond of indissoluble and permanent union, which will gain strength in the proportion that the *internal evidence of DOCTRINE* exceeds the *external evidence of HISTORY*, till at last, by its wide-extended influence and universal adoption, it will realize the KINGDOM of GOD upon EARTH !

So deeply are we impressed with the necessity of enforcing this division of the “Scriptures,” with a view of commanding *universal assent* to the sublime truths which they unfold, that we have attempted to display the two natures of man and their respective laws in a DIAGRAM, which is intended symbolically to represent the possibility of the *union of soul and body* as the constituent elements of man. It will be evident, from a bare inspection of our delineation, that the *material* part of man, or his *body*, is placed in the blue circle, which represents all TIME, or the things that have existed, do now exist, or ever will exist ; thus, all existing things of nature are imbued with this

universal law of *succession*, and have consequently a beginning, middle, and end. Another *law* equally imperative, and which stamps its character on universal nature, is that of *extension*, which implies that nothing in material nature can possibly exist without filling SPACE. Now, nothing can be more evident than that the human body — materially considered, and palpably addressing the senses — is one of these very things of nature subjected to laws, which at the same time control all other natural bodies. And a very little reflection will soon convince us that the most prominent laws of natural objects are the laws of TIME and SPACE; nay, so essentially requisite are these *two laws* to the existence of nature, that, were we for one instant to conceive these *laws* either abrogated or annulled, all nature would be annihilated. This grand discovery is the guide which safely conducts us through the delicate labour of separating in the “Holy Volume” the *precepts* from the *facts*, that is, the DOCTRINE from the HISTORY. Hence we deduce, that whatever consists of *matter* and is determinable by SENSE must exist in the blue field of our Diagram, be in its nature both *extended* and *successive*, for ever varying from its birth to its dissolution, in short, must be in TIME. But how can that

which is in its nature ever subject to change furnish *permanent* rules of conduct? That, therefore, cannot be *precept* which consists of *matter*, and is palpable to SENSE.

Having, we trust, fully demonstrated that the *Body* is composed of *matter*, and subject to its laws, it now remains for us to show with equal clearness that the *Soul* is wholly different in its *essence*; and cannot even subsist where *matter* exists, but must have an abode appropriate to its own pure *spiritual* and immaterial nature. Different, indeed, are the laws which characterize *spirit*. Here, *extension* and *succession* would be misplaced. What! the *infinite, perfect, eternal, soul* of man, that emblem of its Divine Author, to be subject to the laws of *matter*! God forbid that so much confusion should reign in any mind! What the “Saviour” taught would, indeed, be of little avail, could his *precepts* be subjected to the ever-changing state of *matter*. Our Eternal Father has really put the wisdom of his creatures to the blush, to suppose for a moment that the *soul* of man was subjected to the same laws which regulate his material *body*.

How can that which we denominate *spirit*, and which is diametrically opposite in its nature, conform to the

laws which regulate *matter*? *Matter* is divisible and changeable — *Spirit* is simple and eternal. Is *spirit* extended? If so, it must be manifest to Sense, which, however, it is not. Neither is it *successive*. No; it defies all these *laws*, and claims a more appropriate set of *laws* for its government. How can the *infinite*, *perfect*, and *eternal*, *spirit*, or *soul*, of man be subject to the laws which regulate *matter* and mundane affairs? The consciousness of the truth of this position — that the *immaterial* and *immortal spirit* of man is wholly *free* from the laws of *extension* and *succession* — is so universally admitted, that the propriety of placing the symbol of the *soul* in a sphere totally distinct from that occupied by the *body* must be more than evident even to the most cursory observer. Thus we feel fully justified in placing the *soul* in that part of the Diagram which represents ETERNITY, or the region which is wholly independent of the restrictive laws of matter.

Notwithstanding the distinctness with which we can contemplate these two *essences* that constitute a human being and their separate *laws*, still another equally essential *element* is required, before the notion of humanity is complete, and that is, the necessary *union*



of *body* and *soul*. Can, we, however, conceive a more decided notion of a TRINITY IN UNITY than is displayed by these three essences, so combined as to constitute only *one* man ! Our Diagram exhibits these distinctive elements of man by *connecting* the *body*, which is constrained to obey the laws of matter, with the *soul*, which is only subject to its own *perfect, eternal, and immutable*, laws, by a chain of communication that constantly supplies the animated clay with its influence, and thus governs all its motions, by the red tint, which is actually a middle tint, or the medium of connexion between the deep blue *earth* and the pure light of *heaven*. The colouring of this design even partakes of the *triune essence*, consisting of the fundamental colours, *blue, red, and yellow*, from whose combinations result all the tints which so beautifully diversify the whole face of nature.

From this display we obtain these unanswerable results : that the *body* is subjected, with all its companions of earth, to the laws of matter ; while the *soul*, though infused into and doomed to inhabit its tenement of clay during its probationary pilgrimage, is still wholly and entirely *free* from the laws of matter, and subject only to its own spiritual and immutable

laws, from which the *motives* are derived that govern the *actions* of man.

“Has matter more than motion? has it thought?”

Every particle of *matter*, from its creation to its extinction, is bound to obey *instinctively* the laws which it receives at its birth, and has a destined course to run in the interminable circle of nature. That which was once an *acorn*, passing through the various stages of *oak-tree*, *timber*, and so on, till we behold the majestic war-ship bidding defiance to England's foes, this duty done, returns to its mother earth, to give new birth to some fresh thing yet unformed, ringing the eternal change of *Cause* and *Effect* without end. And this purpose in nature is effected without the *quantum* of matter being either increased or diminished. The centre or blue sphere in our symbol is intended to comprehend the totality of the matter of nature, with all its *instinctive* and *necessary* laws, from which it cannot swerve, being chained down to this eternal and never-ceasing round. Our blue circle, therefore, represents the field of action of every particle of matter, together with its determinate and *necessary* laws, that constitute *SENSE*.

How differently is *spirit* circumstanced! *Free* as air, floating in its sylph-like nature in its own invisible

regions, instead of being bound down to *necessary* laws ; proud of the *fiat* of its Creator, and, in imitation of His perfect and spiritual self, an originator of laws, and such laws to which all humanity must bow ! To the departed angels of light, which are permanent and invisible substances, simple and perfect in their nature, and imperceptible to SENSE, we have assigned a distinct abode, represented in our tabular view by the circumambient yellow sphere, which is intended to embrace the whole empire of celestial and pure *spirits*, which are not clogged and impeded in their faculties by the imperfections inseparable from man ; but which, though they may exist in the eternal kingdom of God in endless gradations suited to the merit of their earthly sojourn, are still *free* to ascend higher and higher, so as to approximate more nearly to their Spiritual and perfect Father. These *free agents* and originators of the *moral law*, by which alone they allow themselves to be governed, are not cognizable by SENSE ; but are pure spiritual essences, with which, and their laws, REASON alone is conversant.

From the above view of the subject we obtain this glorious result : — that the *body* is subject to the laws of *matter*, which are definite, *necessary*, in short, in-

*instinctive*, that is, acting without the choice of REASON, yet in strict conformity with the laws of SENSE ; and that the *soul* is amenable to the laws of *spirit* only, which are quite *free* from and independent of any thing that pertains to matter, that is, it *acts* according to laws which it originates itself, and which no operation of matter can constrain. This is, indeed, perfect *freedom* and absolute ascendancy of *spirit* over *matter*. And, as these laws originate in REASON, which is essentially *spiritual*, this proves, to the entire conviction of all mankind, the complete supremacy of REASON over SENSE.

This mode of expounding the doctrine of the “Scriptures” is in perfect conformity with the teaching of the Saviour of man, who says : — “ I am perfect man ; I eat and drink as you do ; but the doctrine I teach is from my Father in heaven ; all purity and love, it is the λόγος, the *word of God*, or the REASON incarnate.” And St. Paul also expounds the “Scriptures” in precisely the same manner, stating that “man consists of a *natural body*, which is of earth, earthy, and subject to the carnal *inclinations* of the flesh, and also of a *spiritual body*, which is of heaven, heavenly, and which acknowledges no other law than the MORAL LAW, which

is engendered by our REASON. But Reason, being purely *spiritual*, cannot be of earth, but must have descended from heaven." How perfectly does this confirm the Doctrine taught by Jesus, and establish the correctness of our tabular view of man, as being a compound of *Matter* and *Spirit*, in necessary conjunction, or a Trinity in Unity!

The existence of these *two* opposite principles, whose *union* constitutes man, may be still further illustrated by the following display of their respective natures; and then we hope that this momentous subject will be considered so firmly established as never again to raise a doubt, or to require further confirmation. Once more referring to our table, we should repeat that the objects which exist in the blue field, and constitute the whole of nature, consist of *extended* and *successive* matter, every particle of which *acts* according to the laws which are given to it at its creation. But this mode of action is absolutely *necessary* to its existence, and is properly enough denominated *instinct*. The action of *matter*, however, upon any of the SENSES of man produces *sensation*, as the only evidence of its existence; yet *sensation* can only manifest itself to the mind under the two conditions of *extension* and *suc-*



*cession*. Hence we may infer that these two conditions are *laws* of the *Sensitive Faculty*, and are the ground of possibility that man can have any *sensations* at all. For, annul these conditions, and we annihilate *sensation* altogether. The usual expressions by which these conditions of SENSE are designated, are TIME and SPACE; consequently, *Time* and *Space* are the constituent elements of SENSE. If, however, any thing on earth can be the proper affair of man, it is the *sensations* which are constantly raised in him by the *action* of extended matter on his external senses. And, when one individual recounts or records a successive string of these sensations to some one else, most assuredly he is relating the state of his own *feelings* to his fellow-man. Can this be better expressed than by calling it the WORD OF MAN? Thus much for SENSE, or the *material* part of man!

How very differently the *spiritual* part of man is circumstanced a slight inspection of the table will instantly display. So far from the perfectly pure, simple, and immutable, *spirit* being in any manner controlled by matter, on the contrary, it sets all its boasted powers at nought, defying rack and torture, either to injure or approach its purity. What, then, is

that power in man which defies all nature? It cannot be a part of nature, or it would be subject to nature's laws. Consequently, it must be something quite distinct from nature, and have a totally different manner of subsistence. Neither does it manifest itself to the external senses by its *extension* or *succession*; therefore, it cannot be an object of SENSE. And yet that all-paramount and all-surpassing power needs no assistance from matter to indicate its existence. This power, then, can be no production of earth, but must *at this very moment* be an inhabitant of that celestial abode of eternal spirits — heaven. This power manifests itself by *Principles* alone, which are invisible and impalpable to SENSE, and are the production of REASON. Now, it is notorious to the whole world, that Rational Beings alone are endowed with the power of *acting* from the mere representation of laws, that is, from *principles*, which are wholly and entirely *free* from all the *necessity* which governs matter; and that all Inferior Beings have their motions regulated by a determinate and necessary *instinct*. That part of man, the *soul*, which is wholly *free* from the restricting conditions of *Sense*, TIME, and SPACE, cannot possibly inhabit the blue field in our Diagram, which is destined only for the

reception of *matter*, to the exclusion of *spirit*; it has, therefore, assigned to it, for its sole and perfectly pure residence, the unlimited and infinite field of "ETERNITY," which is represented by the endless display of interminable yellow rays. But, on the one hand, when the *sensations* produced in one individual are communicated to another, by the action of *matter* upon *matter*, and the result is agreed to be denominated the WORD OF MAN: when, on the other hand, *senti-ment*, which is the production of REASON, is communicated to the REASON of another person, surely this result may, nay, must, by way of eminence, be designated by the sublime appellation — the WORD OF GOD. For how can we form a more adequate idea of the *words* to be uttered by a Deity than by tracing, through the medium of syllogism, the communion which one *spirit* holds with another? What, however, is more gratifying, and enforces our argument to the very centre of certainty, is the total impossibility of SENSE to infringe upon the territory of REASON, or in any way impugn its conclusions. Thus, then, we have shown that REASON has the power both from its purity and *spirit-uality* to hold for ever its supremacy over SENSE: and it is only when the carnal *inclinations* are permitted to

exert their influence beyond their proper and *rational* limits that any struggle for victory can arise. But the *victory* of the *good* principle over the *bad* is the most decided proof that the Religion of Christ has taken deep root in the heart, and that the individual, as to *principle*, is wholly under the influence of VIRTUE.

A tabular view of this statement may greatly tend to facilitate the comprehension of the whole argument, which, in its simple elements, would appear thus :

MAN	
— consists of —	
SOUL, that is	BODY, that is
SPIRIT.	MATTER.
Its law is	Its law is
REASON.	SENSE.
When spirit communes with spirit, the result is spirit; that is, the	When matter acts upon matter, and raises <i>sensation</i> , the result is, the
WORD OF GOD.	WORD OF MAN.

Thus we perceive that the “DOCTRINE” preached by Christ is of a perfectly pure and spiritual nature; is not *material*, and cannot address the senses: it is, therefore, a proper object of adoration for man, being the evident emanation of a Divinity, and conveying to man the commandments of the “SUPREME REASON.”

Now, then, have we, indeed, the distinct territories well marked out, for the display of *motives* and *actions*. That *motives*, however, should be evident to *Sense*, and exhibited in the blue field of our Diagram, is quite impossible, for then they would be of a material nature, which they are not. There is, then, no alternative but that they must be of a *spiritual* nature, and *at the present instant* inmates of the celestial kingdom of divine light. How, then, can man take cognizance of these ethereal scintillations? He certainly cannot; the utmost stretch of his limited wisdom is to observe the *action* of matter upon matter, and to communicate and record the result—which constitutes the proper “HISTORY” of mundane affairs, while the ministering angel, ever-vigilant, and watching the *purity of the motives*, from those that raise and depress empires in our material world, down to the most unobserved and unobtrusive *motives* in the inmost recesses of the heart, such as those which prompt the cherishing assistance secretly afforded to the necessitous, and the dire vengeance levelled against an offending foe—faithfully records these *motives*, as the earthly historian records the *action*, and sometimes ventures, with his contracted insight, to guess the *motive*.



It is evident, therefore, that *motives* can only occur in our yellow sphere, and never be inhabitants of the denser blue. So, then, is man for ever shut out from deciding on the *motives* of his fellow-creatures, and left only with the distinguishing privilege of noting, and, according to mundane wisdom, deciding on, the *utility* of the *action*. Man, with his double nature, is a member of both hemispheres, and, while his body is subject to human legislation, which decides merely according to the *utility* of the *action*, as far as regards his earthly welfare, his *soul* is subject to the purity of Divine legislation. In the former case, man rewards or punishes man according to the WORD OF MAN, always in reference to the *utility* or injury of the *action* with relation to mundane affairs. In the latter, where the *soul* communes with its Maker, which is wholly beyond the ken of humanity, it is judged only in relation to the *purity* of the motive, which alone entitles it to its station among the blessed, and can only be ascertained by the WORD OF GOD! The silent converse that man holds with his Maker is well expressed by the term *sentiment*, and may be called a *moral* discourse. But, when the *action* of matter upon matter, which produces *sensation* in man — such as being forcibly struck with a sledge-hammer — is related

by him to his fellow-man, this is surely a physical discourse.

THE DESIRES  
of the  
SPIRIT  
are  
VIRTUE,  
and  
can be satisfied only  
by  
GOODNESS.

THE DESIRES  
of the  
FLESH  
are  
INCLINATION,  
and  
can be satisfied only  
by  
GRATIFICATION.

REASON is the faculty of the *soul*, which separates man from all the other beings of nature; nay, it actually carries us into the regions of ETERNITY, thus lifting us *out of nature*. It acts quite independently of the laws of *matter*, and by this *freedom* it originates the MORAL LAW, and shows man what he *ought* to do, to make himself acceptable in the sight of the Lord. Accordingly, it is the only power that shows the distinction between *good* and *evil*; and, by its *invisible* string of syllogisms, is the only criterion by which we can decide between *truth* and *falsehood*, and thus ultimately arrive at the most complete of all certainty, CONVICTION, which St. Paul calls *faith*, or the "*evidence of things not seen*." Since the *Moral Law* is generated by PRACTICAL REASON, and is wholly distinct from all the operations of *matter*, by what means can we show our *obedience* to its commandments? Certainly not by

any operation of matter on matter. It must, then, of necessity be by the influence of *spirit* upon *spirit*. This cannot take place in the blue field of our Diagram, which is appropriated exclusively to *matter*; but can only occur in the endless yellow sphere of ETERNITY. *Obedience* to the *Moral Law*, therefore, can only be evinced *mentally*, and is always an affair of man with himself, in reference to his Maker. This is usually expressed by the word *motive*. Whatever is implied, in the physical world, by the term *action*, is indicated, in the Moral World, by the word *motive*. These spiritual essences influence our reason, and prove the value of the Rational being. Moral beings are, therefore, amenable to the *Moral Law*, with regard to the *purity* of their *motives*, as physical beings are accountable to the *Judicial Law* for the *quality* of their *actions*. Christ expounds this chief *moral law*, by saying:—“*Do unto others as you would they should do unto you;*” and every rational creature is bound to obey this commandment, or forfeit his claim to Rationality. CONSCIENCE determines at once where we may venture to place ourselves on the scale of moral worthiness. This is the *Spirit of Truth*, the *Holy Spirit*, or the *Holy Ghost*, which, Christ says, “I have

left with you ;” this is the *comforter*, for, when a man has satisfied his conscience, that law of God revealed to us by Jesus Christ, he may well be comforted. For there is nothing more to be done, in order to be acceptable in the sight of the Lord. Can this discourse, which Reason holds with itself and with its Maker, be any thing but *moral*, that is, *spiritual* — and all its essence, being wholly invisible, must be mere matter of *faith* and reliance on the goodness and mercy of that perfect and Eternal Spirit who first gave us birth. Is not this, then, the WORD OF GOD ?

SENSE is a passive faculty, which receives impressions through the hand, the eye, the ear, and so on, which raise *sensations* in the individual, that are either *extended* or *successive*, and are the true generators of the *facts* that occur on earth, and which can only be known because they address the SENSES. These palpable and substantial things, which constitute physical nature, and on which common sense places so much reliance, as if they alone contained the ground of all certainty, merely because they are sensible, can in no way pretend to furnish evidence that can vie with the result of syllogism. No approximation even to the certainty obtained by SENSE can in any way compare with that

effected by REASON. Groping about *in experience*, SENSE can never produce a single *fact* about which there can be no controversy. How came a live toad to be enclosed in a petrification, which geologists affirm to have been buried for centuries? Which came first into existence, the oak or the acorn? What intensity of feeling has any certain thing produced in any individual? Suppose even two persons are viewing the same object, each has a different line of vision. Much less can I attribute my own individual *feeling* to another person: if I am hot, another person may be quite cold. In short, no individual *feeling* can be the ground of mathematical or scientific certainty. A bad foundation, this, upon which to raise a *universal and permanent Religion*. Though Christ was seen by his disciples, and the multitude who followed, *walking up a mountain*, however well this *fact* may be attested, it affords no *moral precept*, no universal rule of conduct; but, when our Saviour taught, on this very mountain, the law that REASON acknowledges — “*Do unto others as you would they should do unto you,*” where is the REASON that can absolve itself from this universal and necessary law! All the operations of *matter*, that raise *sensations* in man, which are either *successive* or *ex-*



*tended*, that is, within the limits of TIME and SPACE, are included in the blue field of the Diagram; and all they have the power to do is to evince their existence in TIME, in accordance with the law of time, each having a *beginning*, *middle*, and *end*, in time. CONSCIOUSNESS determines the actual presence of mundane objects, each of which lasts for a limited time, like the *sensations* they produce. Can any thing be more human, or more decidedly belonging to man, than these *sensations*? And can the discourse about these *feelings* be better designated than by calling it the WORD OF MAN?

MORAL CERTAINTY

is effected by

R E A S O N.

PHYSICAL CERTAINTY

is produced by

S E N S E.

Upon the clear and evident distinction that exists between the *Moral* and *Physical* world, we establish, for ever, the *principle* on which the DIVARICATION of the “Holy Book” into DOCTRINE and HISTORY is founded. Whatever regards DOCTRINE must partake of its *purity*, be *permanent*, and exist in ETERNITY. Whatever concerns HISTORY must have been *fleeting* in its nature, and have consisted of matter, and its *action* upon other matter; thus filling up a part of

SPACE, and occupying a portion of TIME. This distinction is rendered intuitive by a mere glance at the Diagram. So necessary, however, are these two laws of nature, that, were they annulled, the whole kingdom of nature would be annihilated, and blank nothingness left, on which human thought cannot be engaged. The laws of *Time* and *Space* are, therefore, visibly stamped on all the objects of nature, which exist only for a limited period. Yet these events are capable of being noticed, because they produce new and different *sensations*, by constantly gliding down the stream of TIME. But a faithful account of all the circumstances that have occurred in TIME must necessarily constitute a HISTORY of past events. This view of the subject completely exhausts every notion that we can form relative to the mutations which take place in TIME, and, as far as our records reach, constitutes HISTORY.

Among the most important of these events are those recorded in the "Sacred Book," the history of the Creation by Moses, and of the first man, Adam, who was made a *living soul*, placed in a garden, where he yielded to temptation, and thus fell. How beautifully does this allegory display the gradual enlightenment of mankind, by showing that, prior to the development

of REASON, the individual was unable to withstand the seductions of the inclinations, and that consequently SENSE obtained the predominance. Hence the Fall of Man ! The second part of this “ Sacred History ” amply redeems this fatal overthrow. For here the second Adam, who is tempted in a wilderness, entirely vanquishes his enemy—the bad passions of the flesh—and is the *quickening spirit* ; for, by the efforts of his *Reason*, the λόγος incarnate, he so *purified* himself from sensible gratifications, that he completely vanquished the arch-enemy of mankind. Thus did Christ redeem the world by displaying that obedience to the WORD OF GOD, the λόγος, that the whole force of the inclinations of the flesh were unable to draw him from his duty ; and thus did he complete the great work of Atonement. This affecting history affords a proof of the possibility of REASON obtaining the supremacy over SENSE. This is the state of cultivated REASON.

The *moral* extracted from this “ HISTORY ” will last as long as there are human beings to appreciate its value ; while it is doubtful if any two particles of the material on which Moses recorded his momentous story are still in contact. A sufficient proof that the *moral*, the DOCTRINE, is the permanent part of the

“Book,” because even the component parts, or its substantial particles, may fade away, while the “*Morality*” of the Book endures for ever. Nay, with respect to the *facts* which it records, each individually could only have occurred at one precise point of TIME, and can never recur. It would afford abundant information to the existing generation to have it proved that the serpent really *talked*, and actually told Eve to give Adam the apple that he might consummate his own condemnation. But, all the researches of the most erudite will never be able to produce a *fact* about which there cannot be two opinions. HISTORY is, therefore, the ground of disagreement, while DOCTRINE is the ground of perfect unanimity.

The HISTORY of our Saviour, his humble birth, his ministry, and even the heart-rending recital of his crucifixion, though they convey a very affecting and most instructive *moral*, were each of them evanescent circumstances, about which no absolute proof can be afforded at the present day. Was there darkness over the land from the sixth till the ninth hour? Was the veil of the temple rent from the top to the bottom? Is it in the power of man to vouch for what has occurred nearly two thousand years ago? And, if ascertained to

the perfect conviction of the querist, what doctrinal point is gained by this decision? If Adam was at all acquainted with the properties of the circle, he must have been fully aware, as it is generated by the motion of a line round one of its ends, that all the lines from the centre to the circumference must be equal. Such is the case at the present day; and so will it remain as long as human minds exist to contemplate circles. The difference between "HISTORY" and "DOCTRINE," with regard to its proofs, is perfectly distinct. The former never can reach higher than possibility and probability; while the latter affords a *conviction*, whose contrary is impossible.

The blue sphere in the centre of our Diagram has now fully performed its office, by representing the ever-varying tablets on which are recorded the evanescent *sensations* that are constantly obtruding themselves on the senses. Thus it stands for a general representation of all "HISTORY," from the creation to the destruction of the world, whose characteristic is essentially marked by the things spoken of being of an extended form, and in a constant state of change, till the matter of which they are composed has lost all its tenacity, and assumed new forms — the oak and the acorn. Can this state-



ment of the case be at all impugned? Are not the *feelings* which have passed through the eye and the ear, and been confirmed by the touch, the proper *elements* of HISTORY, recording the *action* of matter upon matter; and is not this discourse, the WORD OF MAN, communicated to man? Thus much for mundane affairs!

The numerous yellow rays — feeble emblem of ETERNITY — which circumscribe the finite circle of TIME, will have also done their duty in symbolizing the abode of infinite *spirits*, and representing the depository of departed *souls*, as well as while these very *souls* are doomed to be members of both spheres. Here, also, exist all those permanent and *pure principles*, which are guides for our *moral* conduct, the most distinguished among which is the MORAL LAW. Whosoever strictly follows the dictates of the *moral law*, which God has planted in the REASON of man, does the will of his Father who is in heaven; and, by this *faith* in the perfect truth of the “REVELATION” of his Son Jesus Christ, is not only made a partaker of God’s spiritual kingdom, but has also secured his eternal salvation. Thus, in imitation of our great prototype, he may be said to have buried the man of

sin, and is regenerated unto righteousness. This double nature of man is the only ground of possibility for the exercise of VIRTUE. For, without the *inclinations* on the one hand, and our *moral duties* on the other, there could be no contest, consequently no VICTORY. How, then, can *Virtue*, which is an affair of *spirit* with *spirit*, ever be looked for among the changeable phenomena of nature, where *instinct* alone holds absolute sway, defying all *freedom*? — But is the *soul* an inhabitant of this restricted sphere? No! it revels in ETERNITY, enjoying the unlimited *purity* of its nature with the most perfect *freedom*. So that man, armed with the invincible panoply of REASON, may defy the whole world of SENSE, even in single combat. Here is proof, abundant and demonstrative proof, of the purity and divinity of the DOCTRINE contained in the “Sacred Volume” — the λόγος, as Christ calls himself, when teaching the WILL OF HIS FATHER, who is in heaven — for our *souls* already form part of that kingdom of *spirits* which are to inhabit the world to come — thus, through Christ are we assured of the resurrection and the life everlasting. How, then, dare man presume to judge the *motives* of his fellow-man, when he perceives by this display that they are merely the *spiritual* influence

of *spirit* acting upon *spirit*, and are not cognizable by SENSE, but are only affairs of man with his Maker! Can this spiritual communion be better designated, or, can any thing more appropriately constitute what is understood by DOCTRINE, than this converse of *spirit* with *spirit*? For Christ says “the time will come, and is even now, when true worshippers shall worship the Father in *spirit* and in truth.” Is not this the WORD OF GOD! Thus have we cleared up *spiritual* essences.

## EXISTENCES IN ETERNITY

are

permanent, universal, and necessary.

## EXISTENCES IN TIME

are

changeable, particular, and contingent.

I hope it will appear that I have sufficiently atoned for the fault of conciseness, with which the first Edition of this work is very properly charged. Should, however, this not be the case, I would willingly enter into the minutest *elements* on which the argument is founded, and undertake to bring them home to the conviction of any one endowed with REASON. The fault just adverted to may be attributable to my very intimate acquaintance with the “System,” which furnishes the *principle* of the “DIVARICATION” of the Scriptures into “DOCTRINE and HISTORY,” or, in other words, into REASON and SENSE — a System, whose least claim to merit is

that of finally reconciling all religious animosities ; producing unanimity and concord among all religious sects ; and, lastly, establishing the “ REVELATION ” of Jesus Christ as the only true “ *Divine Revelation* ” — in consequence of its being in accordance with REASON, and proving that all other religions in the world must be spurious. But the higher claims of this Science are such as make man intimately acquainted with himself, so that he may try every *motive*, and compare it with the purity of the *Moral Law* ; and that there shall not exist a *sentiment* in the inmost recess of his *soul* but what may be brought to the bar of CONSCIENCE.

Forty years’ intercourse with this “ Science ” has produced such a perfect conviction of the truth and necessity of this division of the “ Scriptures,” that I, no doubt, fancied a mere hint would be sufficient to produce the same conviction in others. While enlightenment is an object of importance, we may, indeed, regret that half a century should have rolled on, and the very Science which eradicates or suppresses all the bad passions, annihilates superstition, and crushes atheism, should be so little known in a country famed for its progress in intellectual advancement. It seems as if a spell were set, to prevent the introduction of

this salutary "System" into our favoured land. The sage of Königsberg is the author of this masterpiece of human intellect — a perfect "Philosophy of Mind," which he has designated by the term "TRANSCENDENTAL PHILOSOPHY." This is the "System" whence are derived all the *laws*, physical and moral, which operate on *body* and *Soul*; and whence arises the belief in God, in the immortality of the soul, and in a future state of rewards and punishments. This "System" also establishes the *Divine origin* of the "REVELATION" contained in the "New Testament."

#### On the Holy Trinity.

The Mystery of the "HOLY TRINITY," as it is termed, we have endeavoured to explain in the earlier edition of this work, but, as this explanation also has been unfortunately considered too concise to command universal *conviction*, we feel it a duty to go more at length into the arguments which unveil the *mystery* in this most vital part of the "Religion of Christ."

The subject is indeed momentous. For what can be more desirable than that rational beings should have a correct and comprehensive view of the perfection, purity, and sublimity, of the *God* whom they *ought*



devoutly to worship and adore! — But, while there exists the possibility of a difference of opinion regarding the attributes of the DIVINE ESSENCE, there must necessarily also be a cloud in the mind, which obscures the pure light of science; and even renders the *laws* which we are forced to acknowledge to be *divine* — because they are superhuman — less effective on our earthly conduct. Be it our duty, therefore, to remove all *mystery* which is supposed to envelop in gloom the *principles* which constitute this GLORIOUS TRIAD. However, this must be so effectually accomplished, that no sound reasoning mind shall be able to dissent from or deny the powerful *conviction* afforded by the arguments we shall adduce, to dissipate and dispel every difficulty which has hitherto perplexed this only true and correct view of the DIVINE MIND — or the task had better not been undertaken.

*I affirm that the ELEMENTS on which the notion of a TRIUNE ESSENCE is founded are coeval with the human mind; nay, that they are connate with it, and actually constitute its very ESSENCE.* This is the point I intend to exemplify, and, as I flatter myself, distinctly to prove.

To think is impossible for man without a *triad*: for there must be, first — a *mind* that thinks; secondly, an

*object* to think upon and, thirdly, the *connexion* of these two, or the *thought*. And, whenever we reflect upon the meaning we attach to the word *thing*, we shall find that this elementary *trinity* secretly forms the foundation of the notion. For, were we to annul any one of the *elements* here enumerated, we should find the thing, whether it be an object of beautiful nature that every where fills us with delight, or the contemplation of the sublime and awful Author of that very nature, still the *triad* is found concealed at the bottom. Availing ourselves of the simplicity of the algebraic form of expression, we should say : —

$$\text{Mind} + \text{Object} + \text{Thought} = \text{Thing}.$$

Though we have employed the algebraic expression, we do not mean to allow advantage to be taken of us, and to submit to the analytics and substitution of the algebraist. All we contend for is the universal *axiom*, that “all the parts are equal to the whole.” Thus, then, our *notion* of a thing necessarily involves the *three elements* essential to its constitution, any one of which being annulled, the *notion* cannot exist. Suppose *mind* away, and we can have neither *object* nor *thought* ; and so with either of the other terms of the equation. Now, God is a spiritual thing : hence, the notion of

God must consist of *three* essential parts. Nothing can exceed the truth of this proposition.

That the notion of the DEITY actually consists of *three* necessary elements, and neither more nor less, it is our task to prove. First, then, we affirm that when a person forms a notion of God it is peremptory in him to allow that, under the notion of God, he implies a CREATOR. But *Creator* is a meaningless term, unless a *creation* has been effected. The CREATION, indeed, stares us in the face, to prove the necessity of its Author. All we have, then, to do, is to acknowledge that what we behold is the work of Him who made it, and we have accomplished our herculean labour, and thus shown that He who did the work is virtually its Author, and necessarily stands in CONNEXION with his production; whence we obtain the following equation:

### GOD.

$$\text{Creator} + \text{Creation} + \text{Connexion} = \text{Universe.}$$

If either of the *elements* which constitute the notion of God are annulled, all nature, or the universe, will be also destroyed. But nature cheerfully denies the *fact*. Then, God consists necessarily of the *three* elements, and exists in all his glory, ruling and directing his

mundane affairs. This mode of reasoning leads the mind to the most improving and delightful train of thought. "Can there be a more powerful incentive to devout gratitude than to consider the universe with a particular reference to the CREATOR?" Every production of nature strikes a spark into the *soul*, and CREATION every where shouts a present Deity, which the vaulted roof of heaven re-echoes. "Can any thing impart a stronger joy to the believer, or more effectually confirm his *faith* in the crucified JESUS, than beholding the heavens declaring the marvellous work of his heavenly FATHER?"

Here, it must be abundantly evident that the *idea* of GOD necessarily involves *three* elementary notions, none of which can be dispensed with, without universal annihilation — dreadful thought! These notions of the Divine Essence are therefore coequal and coeternal, neither having a priority of the other, and yet these *three* elements only constitute ONE God. It must, however, be remembered that our present object is only to establish the *principle*, which must effectually be done before we attempt to apply it to its sacred office; and this we hope so fully and completely to accomplish as to trace it through entire nature, from

the minutest particle of conceivable *matter*, and thence pursue its ramifications through the various objects of thought, till we arrive at Nature's God; where we shall behold it blaze forth in all its glory.

The word *Coeval* seems to involve the whole difficulty. The complete development of this term will, therefore, unravel the *mystery*, which, after all, may turn out to be merely verbal. Whatever exists in nature first manifests itself to SENSE, by raising *sensations* which represent the *properties* of the thing. This sets the mind to work to find out the *principle*, which enables these properties to constitute a single thing; and this is the procedure of REASON. This process at once solves the difficulty; for it says: There must exist in nature as much *principle* as is necessary to support *nature*; and so, of every individual thing there must exist just enough *substance* to support its *properties*, neither more nor less. Now, this is only establishing the *axiom* — that all the parts are equal to the whole. But the parts which constitute a whole must all be COEVAL — *all exist at the same time* — or the whole cannot exist. Hence, there must be as much *principle* as *matter* in nature, and these *two* must be in necessary *connexion*. The arranging and connecting of the parts



of *matter* is precisely that which constitutes its *form*.  
Thus, we obtain this equation :

$$\text{Matter} + \text{Form} + \text{Connexion} = \text{Thing}.$$

The smallest number of parts that can possibly be connected are *two*, which, with the principle of *connexion* essentially necessary to constitute *one* thing, make *three* elements. Every *single* thing, therefore, consists of *three* heterogeneous *principles*. To build a house we first take *one* brick ( $\phi\acute{\alpha}\tau\omicron\varsigma$ ), and then *another* ( $\xi\tau\epsilon\rho\omicron\varsigma$ ), and cement them together ; this we call *connexion* ( $\sigma\upsilon\nu\epsilon\chi\eta\varsigma$ ). These *three* elements only make one thing, which we call the corner-stone of the building : a repetition of this act completes the edifice. The same process takes place also in mental things, as the mathematics ; and, lastly, in spiritual things, as religion and morals. If we annul the *matter*, the thing has vanished ; if we annul the *form*, the thing is chaotic and unintelligible ; and, lastly, if we deny its *connexion*, it is disjoined matter, but no specific thing. Consequently, every thing that is cogitable by man must submit to this mental *law*, and have all its parts in connexion, that is to say, they must be both COEVAL and CORRELATIVE. Thus man consists of a material *body* quickened by a living *soul* ; yet, unless these two

elements are in strict *connexion*, they do not constitute man : for the *body* without the soul is a corpse, and the *soul* without the body is an angel. Hence the absolute necessity of their *connexion* to constitute man, thus :

### MAN.

$$\text{Body} + \text{Soul} + \text{Connexion} = \text{Human Being.}$$

A glance at our Diagram will render the truth of this position more evident than multiplying words will be able to do. It will be abundantly evident to the most uninformed mind that these *three* elements are absolutely necessary to constitute that reasoning animal, called man. It will also be clear that they must exist at the same time, that is, be all *CŒVAL*. The least number of things that can exist at one time, or be coeval, is *three* — two parts and their connexion ; these are absolutely necessary to constitute a *thing* : οὗτος, ἕτερος, συνελθὺς, and this is a fundamental *law* of the mind, which, if abrogated, all nature is destroyed.

We now come to investigate those phenomena of nature where *succession* is evinced. Thus, to drive a nail we employ a hammer ; the hammer, when impelling the nail, is termed a *Cause*, and the entering of the nail is called an *Effect*. Notwithstanding there is

an evident priority in point of time between the *Cause* and the *Effect*, with regard to things of SENSE, yet, as a *principle* of REASON, these two notions can have none. For *Reason* is a faculty of the *soul*, and an inhabitant of ETERNITY, where the *laws* of time cannot have place, which an inspection of our table will render intuitive. Consequently, these two notions must be CORRELATIVE, and stand in perpetual *Relation* to each other. Whatever period of time the natural production may require to evidence its resulting from a Cause—as the seed sown to produce the future tree, the oak and the acorn — still this in no way interferes with the *law* of the mind, called *Cause*, *Effect*, and *Relation* between them.

Who, on beholding that famed pile of antiquity, Stonehenge, but instantly detects his mind at work to account for the origin, use, and erection, of this stupendous ruin, and feels assured that it was constructed for some purpose or other. The incessant restlessness of REASON, in exerting this *law* of trying to discover a *Cause* for every *Effect*, is here strongly evinced. Nor will all the previous accounts furnished by diligent enquirers satisfy the reflective mind, nor arrest its progress in the prosecution of its own indi-

genous *law*. Neither will it be satisfied with the supposition that these ponderous masses of stone were heaped together as a place of worship, a Druid's Temple, or a monument to the renowned Hengist ; or assume, with the legend, that they were miraculously transported from the Giants' Causeway by the patron Saint of Ireland. That which has already puzzled so many of the learned will long continue to give exercise to that ever-restless faculty, REASON ; and, as this example belongs to the department of HISTORY, it will be long, very long, before it produces *conviction* in favour of any one statement : — can it ever !

Thoroughly satisfied that this ceaseless searching after a *Cause* is an original *law* of the mind, we cannot wonder at finding it exercised on all occasions, even from the inspection of a mite to the profound investigation of the attributes of the Sublime Author of the Universe. So predominant is this ever-striving faculty, REASON, in its efforts to account for every thing, that we cannot behold the most trifling thing in nature without perceiving its *active* influence in operation. On seeing that well-known machine and useful time-measurer, a *watch*, the mind instantly flies to the notion of its *Cause*, and assures itself at once that there must

have been a *watch-maker*, who stood in *relation* to the watch. This may be illustrated in the following manner :

CAUSALITY.			
REASON.		SENSE.	
<i>permanent.</i>		<i>changeable.</i>	
1. Cause	. . . . =	1. Watch Maker.	
2. Effect	. . . . =	2. Watch.	
3. Relation between them.	=	3. Relation between them.	

The *watch* may long remain in TIME, a powerful evidence of the necessity of an Author. The originator of the watch may, however, have long since paid the debt of nature, and the *matter* that once embodied his *soul* may be employed in some new office. Not so the *principle* of CAUSALITY, whose unchangeable nature could not endure a moment in the blue sphere of our Diagram, but, on the contrary, must inhabit the yellow abode of its kindred spirits, where alone the perfectly pure, incorruptible, and permanent, nature of this *principle* can subsist, and be in ETERNITY. If the *watch* could not change and go to decay, it could not be a thing of nature, that is, of SENSE. If a *principle* could ever change, it could not be a principle, that is, a permanent object of perfect REASON. The *principle* of CAUSALITY must ever have been the same, because it



is an original *law* of the mind — the same for Adam, for the present and for all future generations ; always consisting of *three* elementary parts, οὗτος, ἕτερος, συνεχής — *Cause, Effect, Relation*.

It is inconceivable what confusion of thought every where prevails for want of this necessary distinction between the operations of REASON and the affections of SENSE. This distinction is so happily displayed in our Diagram as to be readily seized by the infantile thinker, and thoroughly confirmed by the adept in the art of reasoning. We believe that it is not generally understood that TIME can have a limit ; but, if ETERNITY is where *Time* is not, how can it be otherwise ? More science will correct such errors, and then we shall approach nearer to *truth* in our conclusions. Another error, whose baneful effects pervade the whole territory of thought, seems to be the supposition that TIME itself is in constant *succession*, whereas the very contrary is the case. TIME is an elementary *principle* of the mind, and, being a mental *law*, must of course dwell in ETERNITY, along with all the other original constituents of that instrument of thought, the human mind, whose total number amount to TWENTY. It is, indeed, true that the things in

TIME, that is, the things of nature, or the affections of SENSE, are all constrained to obey this *principle* of the mind—*succession* ; but surely, both principle and thing cannot be equally in succession. For the *thing* must be in TIME, and the *principle* must be in ETERNITY. How admirably does our Diagram indicate this *Truth*, by placing all *finite* and successive things in the centre blue ; while TIME, like an imperceptible speck, is lost in the immense ocean of boundless *infinitude*—ETERNITY.

We have now traced the *principle* of the necessary compound of *three* elements to constitute ONE thing, through the limited sphere of the affections of SENSE, to the boundless region of the operations of REASON, and have in every instance uniformly found it to be a *principle*—that is, a fundamental and original *truth*, a first position from which all thinking flows, an original tenet on which all religion and morality is erected, and without which nothing at all could exist—all would be void nothingness, and blank desolation !

The essence of a *principle* is that it is *universally applicable*, in all cases, and is as inexhaustible at its commencement as in its final appropriation. This essence is happily illustrated in the *principle* of the divisibility of space ; and may be equally exemplified in the *divisibility* of matter. For that cannot be *matter*

which does not consist of *parts by the side of parts*, that is, parts in *extension*, which fill up *Space* and occupy *Time* : and if it does obey this *law*, and coincide with the *principle* which constitutes all *matter*, it must be divisible, or cease to be *matter*. So completely does this confirm the *truth* of our TRIUNE PRINCIPLE, that were we to depart from it in a single instance all thinking would be annulled, and, dreadful to conceive ! the idea of GOD annihilated. According to what has preceded, however, we are happily relieved from this distressing dilemma by the necessity of acknowledging that *all the parts are equal to the whole*, and that the least number of parts that can be joined are *two*, which, together with their uniting principle, *connexion*, constitute a thing : οὔτος, ἕτερος, συνεχής, or the full establishment of the TRIUNE PRINCIPLE.

It only remains, therefore, for us to investigate the very *axiom* which forms the foundation of all our reasoning — an *axiom* that may well boast of having stood the test of ages. This *principle* was handed down to us by the renowned Euclid, who flourished three centuries before the birth of our “Saviour.” From this great geometer, who had the courage to inform his illustrious pupil King Ptolemy that *there was no royal road to the mathematics* — even Kings must wade

through science to arrive at truth — we learn that this *principle* was in full force at his time ; we know it to exist with us in its pristine vigour ; and we may with equal safety determine, that it must have been precisely the same for Adam. Nay, being a *principle*, what can escape its influence ; for, if Deity is any thing, it must consist of all its parts. Hence, the *principle* pervades every thing. All the improvement that the enlightenment of two thousand years has been able to effect with regard to this truism, is to determine with more precision what this great thinker loosely denominated *parts* : thus, at the present day, we should say that whatever constitutes the *parts* is divisible into *three* distinct species ; first, the *unity* or root of all numbers ; secondly, an indefinite number of unities, which compose a *multitude* ; and, thirdly, the summation of this amount making a *totality*. So that even *parts* necessarily submit to the TRIUNE LAW, in order to constitute ONE thing : thus —

## A X I O M.

Unity + Multitude + Totality = a Whole.

The truth of this statement may be illustrated as follows : admitting we have counted as high as *ninety nine*, I call this a whole, and say, and *one* makes a hundred, thus :  $99 + 1 + \text{connexion} = 100$ . Here,

unless the *unity* is actually *connected* with the former aggregate, the new *totality* could not arise — the *ὄστος*, *ἑτερος*, *συνεχής* — nor the hundred be produced.

Hence, we infer that, as in the composition of every possible thing, *three* heterogeneous *principles* must combine their influence to constitute *ONE* thing, we are constrained to allow this

### CONCLUSION.

The root of *ONE* is three.

As the previous argument is arranged in the form of equations, it may be as well to give a familiar account of this powerful agent in the art of reasoning. Equations express the same quantity in *two* dissimilar terms. This may be well exemplified by a pair of scales, having a pound weight in *one*, *ὄστος*, and sixteen ounces in the *other*, *ἑτερος*, which, being held in *connexion*, *συνεχής*, by the beam, are in equilibrium, or equality of evidence, in fact — an equation. Here even we perceive the *TRIUNE PRINCIPLE* exerting its influence by having its *three* heterogeneous *principles* all in action at once, all *Coeval* and *Correlative*, or the *act* of judging is totally destroyed. Suppose, for instance, only fifteen ounces were to be placed in one scale instead of sixteen, but yet that the other ounce weight was lying on the table on the same side and near this scale, still the whole



equation would be destroyed. This proves the absolute necessity that all the *parts* which are to be equal to the whole must actually exert a positive influence on each other, or be in a reciprocal state of *action* and *reaction*, which in *objects* of SENSE always implies *contact*, as the third element or connecting link, and in *principles* of REASON *three* permanent and eternal essences in union, or a *spiritual* TRINITY IN UNITY.

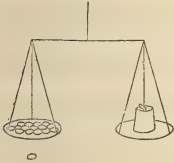
In the formation of a Circle, these *three* heterogeneous *principles* are very apparent. Unless we assume a centre, as a firm point about which the same straight line revolves, we cannot even commence the operation of describing a circle; and, however far we may have proceeded with the revolution of the given line, yet, until we have reached the point in the circumference from which we started, no part of the figure bears the name of a Circle. The very instant, however, that the commencing and final points of the periphery come in *contact*, the figure is designated by the term *Circle*. This equation then arises: that, in order to generate a Circle, *three* heterogeneous *principles* are essentially necessary, and these must be both *Coeval* and *Correlative*, or no circle whatever can exist. Hence we obtain the following equation:

$$\text{Centre} + \text{Radius} + \text{Periphery} = \text{Circle.}$$

These *three* heterogeneous principles, once combined, being in a state of permanent and eternal union, in order to produce *one* essence, is beautifully elucidated in the figure of a Triangle. Whatever priority in point of time may exist in the formation of the *symbol* of this figure, which is intended to affect SENSE, yet, until the *three* principles of REASON are acknowledged in our consciousness, no triangle can exist either *spiritually* or *materially*. Let us draw *three* lines, so that when they meet at *three* points they will form a triangle, yet, till the actual accomplishment of this purpose is effected, we dare not call it even a figure, much less a triangle ; but, the very moment that *contact* has taken place at the final angle, consciousness acknowledges the presence of the *three* permanent *principles* of REASON, which have always inhabited ETERNITY, even though they were now first made known or revealed to man. Thus, then, we perceive that this *principle* of a TRINITY IN UNITY must manifest itself in ETERNITY in all its purity ; not only be now and for ever more, but ultimately centre in the Godhead, whose very essence it constitutes, and all its parts must be both *Coeval* and *Correlative*. The result of this reasoning, with its various equations, may be conveniently disposed in the following manner :

# TABLE OF MORAL EQUATIONS.

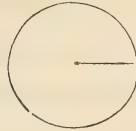
Equation.



COEVAL.



$C + R + P = \text{Circle.}$



**GOD.**

Creator + Creation + Connexion = Universe.

**MAN.**

Body + Soul + Connexion = Human Being.

CAUSALITY.

REASON,  
*permanent.*

SENSE,  
*changeable.*

- |                            |   |                           |
|----------------------------|---|---------------------------|
| 1. Cause . . . .           | = | 1. Watch Maker.           |
| 2. Effect . . . .          | = | 2. Watch.                 |
| 3. Relation between them . | = | 3. Relation between them. |

**MIND AND MATTER,**

*settled for ever.*

Mind + Object + Thought = Spiritual Thing.

Matter + Form + Connexion = Material Thing.

**AXIOM.**

Unity + Multitude + Totality = a whole.

**CONCLUSION.**

∴ The root of ONE is three.

Hence — a TRIAD OF PRINCIPLES is as much a *law* of universal nature as the *law* of gravitation.

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Maker + Soul + Relation = GOD.

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**DEFINITIONS.**

MATTER is *Sensation* raised by external Objects in SENSE.

MIND is *Principle* produced by Syllogisms of REASON.

E

On the Application of the Triune Principle.

At length the pleasing task devolves on us of applying the *principle* of a TRINITY IN UNITY to that ineffable source of life and light, the GODHEAD. In doing this, we must confidently presume that the details through which we have already travelled have completely established the truth—that the very act of thinking involves the *triune principle* in its very essence. Should, however, this not be the case, and we have failed to fix for ever this *eternal principle*, still we may presume to hope that the hints here thrown out may promote the future operations of some more successful adventurer in the bold and hazardous undertaking—settling for ever that most vital point of the “RELIGION OF CHRIST.”

But, on the other hand, if the *principle of triads*—without which human thought cannot exist, and which ultimately settles and centres in the very Essence of Deity itself—proves to be firmly established, and for ever indelibly fixed in every human mind, then the glorious result that we may venture to contemplate will form so pleasing a consolation and solace to our mind, as, from this blessed CONVICTION, to make us partakers

of the realms of eternal bliss, even while we are grovelling here below — not in light, but darkness visible. The prospective benefits that will flow from a solution of a difficulty which has agitated the religious world for nearly two thousand years, and which already flit before us in imagination, far exceed anything that the limited faculties of man can conceive ; and of their magnitude we can form no idea, as the soul is fitted for approximating perfection without end. Now to the grateful task !

#### **THERE IS A GOD !**

It is absolutely impossible that nothing at all exists, while we exist who make the assertion. As nothing can exist which is not possible, it is evident that the last ground of all possibility must rest in something that actually does exist. Hence :—that “ *there is a God* ” is a position which cannot be denied. Indeed, this overwhelming truth is so thoroughly interwoven in our nature, that all argument to enforce it seems superfluous. Yet this truth becomes even more powerful, by attempting to negative His existence. If we annul all existence, we at the same time annul all possibility, and nothing whatever remains, which contradicts the fact. Therefore, an Absolutely Necessary Being actually



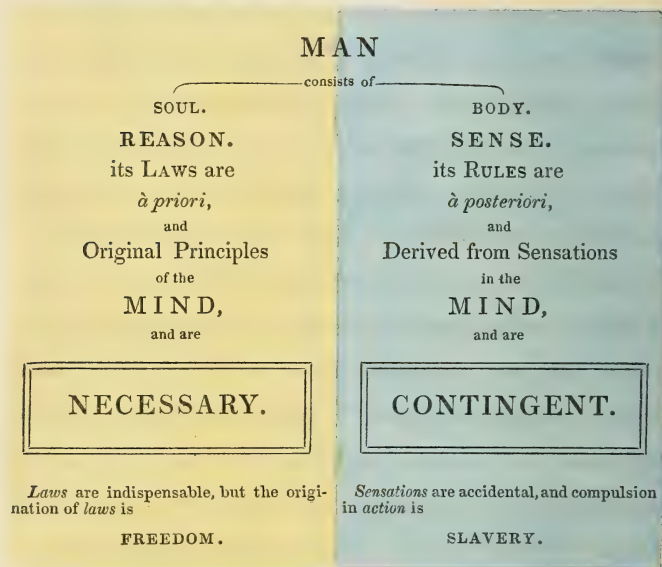
exists, who comprises in himself the last ground of all possibility; and all things else must be considered merely as consequences flowing from this Primitive and Original Source. That, however, which is merely dependent may be annulled without destroying its original Cause; because it is contingent, and not absolutely necessary. This "Necessary Being," then, must contain the *last ground* of all possibility; and, as there cannot be *two last* grounds, this Absolutely Necessary Being must be ONE.

He must also be *simple*, that is, so constructed that, if any part is taken away, the whole is destroyed. For, if he is composed he may be divided, and part taken away. But the part which is taken away need not be *necessary*, but *contingent*. If, however, only *one* part is necessary, all the rest must be contingent; it is, therefore, absurd to annul part of a thing and still call it a whole. This is to destroy the internal possibility of a thing, or, in other words, to destroy it altogether. If we annul either the centre, the radius, or the circumference, the circle vanishes; and if we remove the base from a triangle, the whole is destroyed. But to assert that all triangles must be *right-angled* is to confound the contingent with the necessary. Likewise, if we annul

*all existence* we at the same time destroy all possibility and all reality, and nothing whatever remains. Hence the Divine Essence cannot be divided, and is consequently *simple*.

All that exists in ETERNITY is absolutely *simple*, having all its parts so connected with each other that if any, the least, particle were taken away the whole would be destroyed. Not so with the things in TIME. The usual tint of vegetating nature is green ; but if this colour disappears the tree does not cease to exist. REASON is a faculty of man, which exists wholly in ETERNITY, though it influences the things in TIME. This will be very apparent on inspection of our Diagram, where the *soul* is represented as existing in the outer sphere, where every thing is pure, simple, and strictly *necessary*, or in ETERNITY ; and the *body* is placed in the centre blue, where every thing is *composed*, and, as far as regards man, *contingent*, that is, part may be taken away without destroying the whole. Many are the instances in nature that confirm this truth. The loss of any one of the senses, or in fact of any of the members of the body, does not destroy the individual. But whatever occurs to the *body* can never affect the *soul*, which lives and breathes in a totally different

sphere. *Principles* are *necessary*, *Sensations* are *contingent*: thus, all the *elements* of the mind are absolutely necessary; and it is absolutely uncertain, being purely accidental, what sensation will next affect the SENSE — which may be thus displayed :



To begin a state of *itself*, or to commence a series of events, is *freedom*; and this power is PRACTICAL REASON, which originates its own *principles*, that arise out of its own nature. Now, as these *principles* are not laws of *matter*, which only regard the *action* of matter on matter, these laws must therefore regard the com-

munion of spirit with spirit, and compose a code of laws, which may very properly be termed *Moral*, having the *Moral Law* at their head. Hence man is *free* with regard to the *motive* which induces the *action*. Every object of nature is bound down to certain laws impressed upon it at its creation, and every alteration depends on a prior cause. The nail knows no freedom when driven by the hammer, nor the poor Negro who labours in fear of the lash. This is the *instinct* of Nature, and, with regard to man, *slavery*. *Freedom* in man depends on the exercise of his PRACTICAL REASON, and regards the purity of his *motives*, for which alone he is accountable. *Slavery*, on the contrary, is produced by the employment of physical power to compel *actions*. That these opposing powers can exist together is rendered quite evident by an inspection of the table, where the *soul*, or the accountable part of man, resides in a totally different region — ETERNITY—from that which the *body* occupies—TIME. So that there is no contradiction in saying that man is both *free* and *constrained*. Free in the choice of the *motive*, but, not having full control over nature, he can never precisely say what effect the *action* will produce.

We trust we have fully established the position that the Divine Essence is *ONE*, *simple* in its substance, a *spirit* in its nature, *eternal* in its duration, immutable in its quality, *all-sufficient* both as to all that is possible and all that is actual — that, in fact,

**THERE IS A GOD !**

This is, indeed, the idea of a *Spirit* with which nothing on earth can compare. Whatever exquisite properties we discover in the *CREATURE*, as to *order*, *beauty*, *perfection*, *arrangement*, *morality*, and *goodness*, how much, nay, how infinitely more, must all these be surpassed in the *CREATOR* ! Who but the *Creator* made the *CREATURE* ! And is he not, then, the work of his Maker ? — and can either the Creator or the Creature deny the *RELATION* that exists between both ? Hence, we obtain a glimpse of the *Triune Notion* of a *GODHEAD*.

Who will deny his *REASON*, and forswear his *GOD* ! Has he then lost his *REASON* ! — that faculty which alone elevates and distinguishes man from all created beings displays its powers in the realms of infinitude ; that faculty, which is simple in its nature and eternal in its existence — which is so sublimely designated in



the "Scriptures" by those all-expressive words—"God made man in his own image!"—No one! For the consciousness of the control which this faculty exerts over the carnal inclinations is too fully acknowledged and too easily proved to be for a moment doubted. PURE REASON cannot reside among the changeable phenomena of nature—it must exist *wholly apart from them*, in a region entirely *free* from their influence, and which is the sacred abode of holy *spirits*.

Here the WILL sits enthroned on the highest pinnacle of pure intellect, defying the impotent endeavours of the whole material universe either to approach or disturb the serene and sublimely exalted station from which she authoritatively dispenses her *laws* to the entire "*Kingdom of Rational Beings*," commanding them, as they value the salvation of their *souls*, to act, on all occasions, in strict conformity with these pure and perfect *laws*—that is, always to act rationally.

Herein consists the *Dignity* of man, that he possesses a power to originate and to establish for his own governance a "*Code of Laws*," which are not only *cut of* the sphere of nature but totally *free* from its influence. What a prospect does this open to the ultimate destination of man!

When the *Moral Law* is made the determining *motive* of the Will, who can doubt the purity and sanctity of this *holy law*, which is the ground of the *action* that operates on the things of SENSE ! Who can doubt the honesty and sincerity of that individual whose *motives* are ever drawn from this pure source—even though a chain of unfortunate and disastrous events follow the very first *action* he performs ? God, judging from the purity of the *motive* alone, acquits him wholly of all the evils he has produced : man, wanting *omniscience*, judges solely from the utility of the *action*. But to allow no other incentive to the *Will* than reverence for this sacred and holy law—the *Moral Law*—is acting from a consciousness of the *objective Law* of all rational beings — PRACTICAL REASON. Hence, *Free Will* and *Practical Reason* are synonymous. *Actions* performed from pure *motives* like these leave a calm satisfaction and pure delight in the *soul*, which defies description, and to which no earthly bliss can, in the least, compare.

But for the *twofold* nature of man, *Virtue* would not be possible, and the victory obtained over the sinful lusts of the flesh—the highest merit of the Christian—could not exist. This is beautifully exemplified in the

“Saviour” of man, when he undertook the “Redemption” of the world, and affords a practical instance of the total suppression of the desires of SENSE, and on all occasions of their subordination to the supreme law of PRACTICAL REASON. The sensitive desires are created expressly to produce this struggle, and the victory or defeat in the conflict determines the station which the rational being assigns to himself in the scale of holiness. Should he have suffered the inclinations to take the lead, and thus have surrendered up his REASON to become a slave to SENSE, then, indeed, may he dread his entrance into ETERNITY. Oh! may this thought alarm our fears, quicken our hopes, and animate our endeavours! If he looks back, what a melancholy prospect he beholds!—sins unrepented, mercy slighted, and the day of judgment fast approaching! Yet, SENSE, unappalled, asserts its claim, and boldly demands:—Why have I these desires if they are not to be gratified? The reason is plain—to cause the very conflict that ensures the victory. Now, SPECULATIVE REASON advocates the cause of SENSE, and furnishes *maxims* which are *subjective* determining grounds of the Will of each individual, and are calculated to produce the most lasting effects, with regard to man’s *happiness* on earth, such as:—

moderation in enjoyment prolongs the benefit; excesses always carry with them their own punishment. Hence arises the Doctrine of Prudence, which obtains and employs all the means in its power to promote and prolong that natural, though sensual, end of man—*Happiness*.

Interested *motives* detract from the worth of the *action*. We can always tell when the *motive* is pure; because then all views of benefit and advantage are waved, for the sole purpose of acting in strict conformity with the *Moral Law*; and the only spring to action is *reverence for the law* of our own PRACTICAL REASON. Then we are sure that the *action* is good, because the *motive* is purely moral, and has nothing else in view but our *Eternal Welfare*. On the other hand, when the *action* aims at some specific benefit, something that promotes our earthly advantage, we are sure that it is prompted by SPECULATIVE REASON, and that it regards our *Temporal Welfare*. In both cases, the *actions* may be legal, that is, conform strictly to the *moral law*; but those *actions* alone are moral which entirely disregard *utility*, and are performed purely out of *reverence for the law* which we give to ourselves by virtue of our PRACTICAL REASON.

What can equal the importance of our *Eternal Welfare*!—nay, for what other purpose did our Saviour Reveal the Gospels! Now, as this object can only be obtained through the purity of the *motive*, which ought to be a *universal law* for all mankind, we feel it a duty to display this argument in the following table :

MAN

consists of

SOUL.

Its LAW is  
PRACTICAL REASON,  
which  
is the OBJECTIVE Incentive  
to the  
WILL,  
and constitutes a pure  
MORAL

MOTIVE.

Let your *motive* be a universal law of

VIRTUE.

BODY.

Its LAW is  
SPECULATIVE REASON,  
which  
is the SUBJECTIVE Incentive  
to the  
WILL,  
and constitutes an impure  
PHYSICAL

MAXIM.

Let your *action* promote the greatest  
sum of earthly

HAPPINESS.

Supreme happiness can only be obtained by subjecting the desires of SENSE to the laws of PRACTICAL REASON, that is, by subduing all the inclinations to such a degree that they are wholly under the dominion of the law of Virtue. The only way, therefore, to be really good and



virtuous is on all occasions to obey the dictates of the *Moral Law*—"Be strictly virtuous whatever may be the consequence"—and never to allow ourselves the enjoyment of any set of sensations, until they have undergone the scrutinizing examination of PRACTICAL REASON, and are proved to be in harmony with the *Moral Law*. It is on this principle alone that we can be virtuous, that is, perform actions from strictly disinterested motives, quite independently of every instinct and desire of our animal nature, nay, often to its detriment. Moral *motives* lead directly to *Virtue*; Physical *maxims* tend only to promote our earthly *Happiness*. But, in order to be truly acceptable to our Maker, when summoned to the awful presence, we must be thoroughly conscious, on all occasions, of having restricted the desires of SENSE, and submitted them to the all-commanding laws of REASON. By thus securing the supremacy of REASON over SENSE, we fulfil the commandments "REVEALED" to us by our Saviour, and fit ourselves for that kingdom prepared for us before all worlds, and in this manner prove ourselves to be the scope of creation.

After the very elaborate analysis that has been here bestowed on the reasoning faculty of man, it would

indeed move our wonder to be told that REASON does not exist. And it would still more surprise and astonish us to be informed that this sublime faculty, with all its divine capabilities — extending even to the salvation of the *soul*, and its preparation to inhabit its own celestial abode — could have been the effect of *chance*, or, what would be even much more absurd, to learn that it made itself, and consequently needed no Author !—No ! facts speak too powerfully and too plainly in contradiction of these nugatory assumptions, and compel us with heart and soul to come forward in defence of the sublime truth, that “ There is a God ! ”—who is the acknowledged Author of the *purely spiritual* and eternal faculty—REASON. How can we sufficiently pour forth our gratitude to “ Omnipotence,” for the innumerable benefits he showers down upon his creatures here below, and for the magnitude of that overwhelming reward which is promised in the “ Scriptures ” by our Saviour to those who do the will of their Father in heaven ! With what avidity does the REASON of man devour the divine truths of the Gospel, as soon as they are exhibited in all their simple and celestial *purity*, and for ever separated from the HISTORICAL records which first gave them entrance into the Mind ! How sublimely

grand and inconceivably beautiful and soothing is the Doctrine of Christ when he says : — “ I am come as a light to the world, not to judge but to save it ; and he who believes in me does not in fact believe in me, but in HIM that sent me. He that neglects my *Doctrine* has that in him, ο' λογος — REASON — which shall judge him in the last day. The *doctrine* I teach is not from myself, but is the commandment of my Father in heaven, and leads to Eternal Life.” What a flood of light bursts forth upon the matchless *truth* contained in the forcible words of the beloved disciple, when he sings this hymn in praise of his crucified “ Redeemer,” as unlocked by the key of Science ! — “ In the beginning was REASON, and REASON was with GOD, and REASON was GOD, and REASON was made flesh, and dwelt among us in all the glory of the FATHER ! ”

Well, then, may we say that the production is worthy of its Author, and that the God who made REASON must not only be eminently rational but possess a REASON that mocks every effort of words to declare its inexhaustible fulness, which can only compare with its own infinite and Divine Essence. Every attempt of man to compare the *finite* with the *infinite* must not only prove vain, but tend to show in the plainest

manner his own insignificance in the scale of Creation. The joyous certainty that the GOD of REASON is "REVEALED" to us by his only-begotten SON, Jesus Christ, is quite overpowering to our limited faculties ; and we owe an immense debt of gratitude to the Saviour for having taken upon himself the REDEMPTION of the world, expounded to us the *commandments* of his FATHER's will, and finally invited us to become partakers of God's "*Eternal Kingdom*," where the *good* spirits revel in everlasting bliss, and the *bad* are consigned to never-ending torments.

That Science should at length be entrusted with the key that unlocks these endless treasures is a happiness almost too great for mortals to contemplate ; and yet, at the same time, it is a full assurance of the gradual advancement of enlightenment, and a good earnest of the further display of the prodigious wonders that still lie concealed in the human mind, only waiting the steady flow of time to be fully developed. So that we may confidently look forward—not to the destruction of the world by fire—but to such an amelioration of the condition of man as may afford a faint gleam of the realization of the "Kingdom of Heaven" upon earth.

We shall now have no difficulty in displaying the Deity in His *three* relations, so beautifully and expressively set forth in the “Scriptures” under the impressive words of *Father, Son, and Holy Ghost*, these *three* persons constituting the Godhead ; so that in all things there is a “TRINITY IN UNITY” and a “UNITY IN TRINITY” to constitute the Divine Essence, which, being a Moral Essence, that is, REASON, can only subsist in *three* distinct persons — neither more nor less — making *one* only true God !

We may now proceed to apply the TRIUNE PRINCIPLE in all its multiform ramifications, from that inconceivably small speck, the mathematical point, where it exists in all the fulness of perfection, to the utmost stretch of the vast immensity of the boundless universe ; and even then, leaving all these *finites*, it leaps into the fathomless depths of absolute infinitude, and there, blazing forth in never-fading completeness and sublimity, it settles and centres in that ineffable Being, the Author of all, where its everlasting majesty and beauty shall never suffer diminution ! — in GOD !

Our attention is also impressively and deeply called to the consideration of the *three* distinct though inseparable states of the Divine Essence : 1, the *Subsistive* ; 2, the



*Operative* ; and, 3, the *Relative*, none of which can be conceived to exist apart ; and which conjointly constitute the Deity.

In the *subsistive* state of the Divine Essence the *triune principle* shines forth with transcendent lustre. How could this Divine Essence exist if it did not consist of all its parts ! The analysis of the celebrated *axiom* of Euclid, as already discussed, shows that all possible parts are reducible to *three*, neither more nor less ; and parts themselves are only possible by virtue of the *triune principle*. Assume a thing—it must have parts, or it is no thing. Now, the least number of parts that can be united is *two* ; but, unless these are *connected*, it does not constitute *one thing* ; οἷος, ἕτερος, συνεχής. The first part *proceeds* to the second, and these are consummated in the third, and thus constitute *one* essence. In order to obtain the number *two*, the whole essence of *Unity* must proceed to the second principle, *Multitude*, and be repeated ; but *two* ones are more than *unity*, yet they will ever remain detached, or separate *ones*, until they are connected into a whole by the third principle, *Totality*, which adds no additional *one*, but only connects those already extant, and thus makes one part *communicate* with the other in such a

manner as to consummate their perfection and completeness. Annul the *triune principle*, and you destroy every thing.

**GOD, therefore, exists only in his TRIUNE ESSENCE.**

The *operative* state of the Divine Essence appears, on a casual view, to be very prolific in displaying the *triune principle*: more particularly having caused a production, this secures its actual existence; the mind being fully aware that, as there is a work, there must have been an author—*ex nihilo nihil fit*. But the specious notion of an Operative Deity is a complete nonentity, unless the *triune principle* is fully established in the *subsisting* cause that produced the effect, or it would be an effect without a cause, an absolute impossibility. As the *axiom* of existence formed the foundation and explanation of the first state of the Divine Essence, so, in the present instance, the *axiom* of causality, as already discussed, will explain, and solve for ever, the *operative* state of the Deity, which must proceed from the first member, as *cause*, wholly and entirely to the second member, the *effect*; yet nothing is effected until the third member—*communication*—which adds nothing to these two members, blends and unites them into *one* entire and complete *principle*, consisting of *three*

elements, οὗτος, ἕτερος, συνεχής. Now, as this principle inhabits ETERNITY, there can be no priority among its members, only a certain order, which entirely consummates and completes the *principle* of causality. As, however, the sensible effects—from which we derive our language—are in TIME, this cannot be the case. Here, each member, not being a *principle* but an *object*, must have a distinct and separate existence. The object called *cause* must always precede the object termed *effect*, which must always be consequent—for instance—the hammer and the nail—the watchmaker and the watch. Yet, not until a ratification and manifestation that these two objects are in intimate communication, then, and not till then, are these *two* objects of nature considered as members of the eternal and immutable *principle* of causality. This is only a further confirmation of the truth, that without the *triune principle* there can be neither Creator, Creation, nor Relation between them, consequently, no God!—which is impossible.

**GOD, therefore, exists only in his TRIUNE ESSENCE.**

The *relative* state of the Divine Essence adds nothing whatever to the other two principles, which we have already considered, no augmentation to the *subsistive*

and *operative* states of the Deity ; and yet it is so essential an ingredient in the compound of the *triune principle* that, unless the *procession* from the first to the second principle is acknowledged in the third, by a complete *communication* between the other *two*, neither of them can be a principle. But the moment the mutual and reciprocal re-action takes place between them, the *principle of three* elements, οὔτος, ἕτερος, συνεχής, is consummated, witnessed, and acknowledged, in the third. In the things of SENSE, which always imply TIME, this principle manifests itself in a similar manner. It does not require the introduction of any new object ; but merely to display the *relation* that exists between any two objects that are in contact. This is usually expressed in material nature, by the term *action* and *re-action*. Here the objects must be simultaneous, and the *relation* between them mutual, reciprocal, and equal. Even the smallest atom, nay, the very minutest particle of the most volatile odour that affects the olfactory nerve, contains the whole and entire essence of the *triune principle*, in all its consummate and perfect completeness, in the same degree as it is evinced throughout the whole creation, or it could not be a *principle*. That this *third* state adds nothing to the

other *two* is beautifully exemplified in the very act of thinking, which actually requires *three* thoughts to constitute *one*. Suppose we think of any object — a tree, for instance. This act is not possible without involving three thoughts. First, that of the thinking being, then that of the object ; but these *two* thoughts would for ever remain apart and be useless, if they were not connected by the act of *consciousness* which links them together ; and we then say — *I see a tree*. Thus, every object of nature evinces that this third principle is merely a *relation* that subsists between every two objects of nature — as Father and Son — Brother and Sister — and whatever contradicts this *principle* is impossible, nay, totally inconceivable. This *third* state, or principle of *Relation*, is therefore the climax of the absolute proof of the apodictical necessity of the *triune principle* ; and, without this third link in the chain of reasoning, neither the first nor the second could at all be conceived. Yet, being a *principle*, it must be as complete and perfect in the first, though useless, and then *proceed* to the second state, where it is equally void of sense, until it is consummated, completed, and finally acknowledged, by the thorough *communication* that exists between these *two*, in an indispensable



*relation* that manifests and acknowledges them both in this unavoidable *connexion*, which alone enables us to constitute ONE. Now, then, we have shown beyond the power of refutation, and in the full assurance of *immutable truth*, that the Divine Essence can only subsist in the *triune principle*, and without this principle all thinking and all existence is annihilated.

GOD, therefore, is a TRINITY IN UNITY.

“ So that in all things a Trinity in Unity and a Unity in Trinity is to be worshipped : — and yet there are not three Gods, but one God ! ”

On the Three Holy Persons,

FATHER, SON, AND HOLY GHOST.

One effort more, and our task is accomplished. Having now established the *triune principle*, as constituting the very essence of Deity, by arguments which command the universal assent of all rational beings, in which the circle of reasoning, like the circle in nature, is shut up and closed within itself, never again to be opened without consequent annihilation, we may proceed to another very important part of the Doctrine of our Saviour—the *personification* of these primitive principles. By

what possible effort could we converse about *things unseen*, were it not for the language derived from SENSE, or the visible objects of nature, being applied to those of REASON in all their spirituality! This happy invention affords us the same facility in designating the operations of REASON that we possess with respect to the objects of SENSE, and enables us to apply all the divine attributes to the Author of REASON, perfectly *free* from any sensible reference. Thus, when we say that God is a just and upright judge, yet he is a merciful and benignant Deity, or he would not forgive us our sins—this language is all derived from sensible images—as seeing a kind and just father remit the merited punishment of his child. Very little reflection will convince us that there is no other possible way of talking about *spirits* but that of *personifying* them. The best proof of this fact is that nothing else can be personified: for, the objects of nature being already concrete, it would be needless, not to say impossible, to *personify* them—unless, indeed, poetically—that is to say, fictitiously. The objects of Nature present themselves to SENSE clothed with all their properties—as a tree, a horse, and so on—in all their completeness. The *productions* of REASON, on the other hand, being

absolutely invisible and impalpable, yet as certain as the *facts* of SENSE, though they can only be designated by sensible language, with the restriction, however, that it merely applies to them in their *spirituality*, are the only objects susceptible of *personification*.

The sublimity of our Saviour's language, in calling the Author of REASON the *Holy Father*, the λόγος, the reason; the production, the *Holy Son*; and the spirit of communication and relation between Father and Son, the *Holy Spirit*, is most forcible and impressive. In fact, the very term *Person* implies a *spiritual*, intellectual, and thinking, being endowed with REASON, which makes him accountable for his conduct, and commands him to regulate the *motives* of his *actions* in conformity with the *principles* of the Moral Law, which emanates from his own REASON. We are so accustomed to the process of personifying *powers* and *principles*, that we refer every thing in nature to a *first principle*, which we personify and call GOD!—as the Originator and Creator of all things. Indeed, we have no other mode of communicating our *ideas* of supersensible things than that of *personification*. Having seen the absolute necessity of this kind of expression for the things in ETERNITY, we

shall have little difficulty in applying it to the *three* original and primitive *principles*, which constitute the essence of DEITY, and then the vulgar error will instantly vanish.

The moment a man has a son born to him, the *three* terms *Father*, *Son*, and *Relation*, immediately arise. Now this is merely an exposition of the *principle* of Causality, as far as regards TIME, where each object is not only concrete, but stands in the mutual *relation* of both *cause* and *effect*. In the character of Father, man is *cause* of the new production, Son; but he is also *effect*, having previously had a Father himself; in both cases the unavoidable and necessary *Relation* is requisite to complete the exposition of the *principle* of Causality. Although in TIME, the objects which are denominated *cause* and *effect* and the *relation* between them are not only concrete but evanescent, yet, in *personifying* the *principle* of Causality itself — which resides wholly in ETERNITY—there can be neither concretion nor priority, but absolute *simplicity*. For the *three principles* exist all at once, and are so completely dependent on each other, that on the destruction of the smallest part of any one of the *three principles* the whole would vanish for ever.

The root of the evil, and the only cause why there has ever been any confusion, with regard to the incontrovertible fact of the “TRIUNE ESSENCE OF THE DEITY,” lies entirely in the inadvertence of carrying our mundane explanation of the *principle* of Causality into ETERNITY, which is the abode of infinite and *spiritual* existences, and the only depository for permanent and immutable *principles*; where the notions of composition, concretion, or priority, are not only absurd, but wholly destructive, and must be superseded by the more rational notions of *simplicity*, *necessity*, and *order*. But our Saviour, in his divine exposition of the “TRIUNE PRINCIPLE” and its personification, has for ever prevented the possibility of false reasoning, by beautifully adding the deeply impressive word, HOLY. Thus, the *Holy Father*, the *Holy Son*, and the *Holy Ghost*, which *three* personified principles wholly and entirely constitute the very essence of that *Perfect*, *Infinite*, and *Eternal* Being, whom we denominate Creator or GOD ! It seems to be superfluous to explain the importance of the term *holy*; but, when we reflect that disputes on this subject have prevailed for nearly two thousand years—and we now propose to terminate them for ever — we shall be excused for being prolix.



We dare not apply the divine epithet *holy* to any object of SENSE; but it must be exclusively consecrated to the sole purpose of expressing the *sanctity* and *purity* of spiritual existences, which are always productions of REASON.

We have already shown that *spiritual* and *holy* beings can alone exist in ETERNITY; while the corruptible and mutable objects of nature are inhabitants of TIME. The language of the world to come is only permitted in this probationary state to increase our yearning desire and pious longing to become partakers of that kingdom prepared for us before all worlds, so faithfully promised in the Gospel, and so absolutely confirmed by PRACTICAL REASON; for which purpose alone it was created. The *ideals*, therefore, which REASON allows to float about in the atmosphere of this nether world are additional inducements to urge our zeal and promote our aspirations for the world to come. PRACTICAL REASON assures us that “*as man renders himself worthy of happiness, so it shall be meted to him.*” The only preparation for this blissful state is the perfect accordance of the *motives* which induce our *actions* with the Moral Law; and this is *holiness*. But, as *holiness* cannot be completely attained by finite beings, PURE

PRACTICAL REASON necessarily extends our existence to another life — to ETERNITY — in order to fulfil the promises held out by this faculty; to doubt which would be to doubt our own existence.

The distinction between *persons* and *things* cannot be too clearly pointed out. The former can only be conceived by means of *personification*, while the latter are ever met with enveloped in all their properties. Thus it will be evident that the department of REASON is that alone which admits of *divine* and *holy* epithets, as the only language capable of giving any *idea* of the sublime and exalted nature of pure, *spiritual* existences. The region of ETERNITY is the only abode for the *spirits* of the just, who, released from their tenements of clay, and freed from all anxieties regarding the flesh, are received into that *pure, holy, and sanctified*, society, where every one acts up to his exalted character of pure *goodness*, and where God himself presides. How can we even attempt to give utterance to the *ideas* of our REASON, without having recourse to *personification*! In the domain of nature, or the empire of TIME, every thing is valued merely for its *utility*, as serving to promote some other end: this whole procedure is effected by “*SENSATION*,” which presents the objects of nature

in their *concrete, material, and evanescent*, state. The subjoined table will render this view of the subject still more conspicuous.

MAN	
consists of	
<p><b>REASON</b>  <i>originates</i>  its <b>LAWS</b>,  which are  <b>PRINCIPLES</b>,  Compounds of <i>three</i> Principles,  Maker + Soul + Relation = God,  constitute</p>	<p><b>SENSE</b>  <i>receives</i>  the <b>IMPRESSIONS</b>,  which are  <b>SENSATIONS</b>,  Compounds of <i>three</i> Sensations,  Matter + Form + Connexion = Object,  constitute</p>
<div>PERSONS,</div>	<div>THINGS,</div>
<p>Who are <i>ends in themselves</i>, or <i>absolute</i> things, perfectly pure, spiritual, and immutable, and are in  <b>ETERNITY.</b></p>	<p>Which are <i>ends for something else</i>, or conditioned, concrete, material, contingent, evanescent, and are in  <b>TIME.</b></p>

After such an elaborate exposition of the *personification* of the *three* primitive and constituent *principles* of the Godhead, it does indeed appear almost incredible that these arguments should fail to convince. Yet so perverse is human nature that, when once a deep-rooted prejudice has taken possession of the mind, it clings to it with such pertinacity, that nothing short of the dissolution of the entire generation can eradicate it.

A striking instance of this truth occurred to myself, when a really conscientious and excellent man had repeatedly attended to a full explanation of all the preceding arguments, and admitted them to be irrefragable ; yet, when they trenched upon the TRIUNE ESSENCE of the Divinity, every thing in the shape of application to the Deity by way of *personification* became totally inadmissible, and the whole train of reasoning was rebutted by this observation : “ All your principles, as far as regards nature, are indisputably true ; but, until you can prove to my satisfaction that

Three Persons	{	Tom Jones, Harry Piper, Jack Straw,	}	are ONE Person,
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I never can be convinced that three Gods are ONE God ! ”

This is a sad perversion of the *personification* of *principle*, and a lamentable proof of the inveteracy of prejudice. I further added that the demand was so gross an absurdity, that none but a madman would propose it — nor, indeed, was such an inconsistency ever attempted to be taught in the “ Scriptures. ” — For Christ says : “ The Doctrine I teach is not from myself, but from my *Father*, who is in heaven ; and it came from him to me, his *Son*, who now manifest it to you on earth. ”

When we apply the epithet, Father, to our own parent, we merely imply that he is the AUTHOR of a being in some respects similar to himself. And, in applying the same expression to the AUTHOR of the *word*, the λόγος, or REASON, we only *personify* a power, and indicate that this *power* has made a *Being* in his own likeness, which *personification* generates the following

HOLY TRINITY.

God the Father . . . . .	or	The Supreme Reason.
God the Son . . . . .	or	The Reason Incarnate.
God the Holy Ghost . . . .	or	The Spirit of Communion.

Can any thing be more rational than this exposition of the sublime *primitive*, *permanent*, and *necessary*, Principle of the Divine Essence ! How consoling and satisfactory to find that the most profound investigation of the *Rational Faculty* really furnishes results in such perfect harmony with the “*HOLY GOSPEL*,” that to doubt the one would be to give up the other ! So that if we are real “*Christians*,” we may exclaim, in conviction of the perfect truth of that divine doctrine preached by Jesus — “*that God is in us, and we are in him.*” Under the influence of such a conviction, the highest *motive* that can actuate man is “*reverence for the sanctity and purity of the Moral Law,*” which is



*implanted in his REASON*, and which forms the direct communication between man and his Maker ; and absolute obedience to this Law actually admits us into the holy fellowship with his Son, Jesus Christ ; through whose mediation we are earnestly invited to deposit our *souls*, amended by this sacred course, in that blissful, exalted, and ever-during abode, Heaven !

We hope we have now accomplished our task, and proved the Divinity of Christ, the Rationality of the Athanasian Creed, and the truth of the “*HOLY TRINITY*,” not only to the entire conviction of the Infidel, the Jew, the Gentile, and the Unitarian, but to the absolute conviction of every being endowed with REASON. The term Unitarian seems to imply one who objects to the *Triune Essence* of the Deity, as being both incomprehensible and absurd. But surely, if the arguments here adduced in support and confirmation of this divine doctrine are duly and attentively weighed, such a sect can no longer exist. Then this great and glorious good results : that “*Christians*” will in future have one firm and indissoluble bond of union — that they all worship “*ONE God in Trinity and TRINITY IN UNITY.*”

I am eternally bound to the reviewers of my work, for affording me this opportunity of enlarging on the

arguments of the *Introduction* to the first edition. Having fully felt the force of the reasoning which produced the results there stated, and to which these leading steps will be found to conduct, I had considered that they would have been generally comprehensible ; but the kind hints of these critics have determined me to go the present length in showing the foundation on which they have been progressively raised in support of the Divarication of the “Scriptures” into DOCTRINE and HISTORY, the solution of the supposed mystery of the “HOLY TRINITY,” and the *personification* of the *three* “Holy Persons” of the Godhead ; which will, I presume, be perfectly satisfactory to the reflecting mind. Yet, should any doubt as to the legitimacy and accuracy of *first principles*, from which all the subsequent reasoning flows, still remain in the mind of the most sceptical critic that ever entered the lists, I have great satisfaction in assuring him—to borrow an expression from another science — that I am so charged with *proofs* for the support of the *principles* advanced, that let the doubter only come within the sphere of the influence of my Jar, and he shall receive such a *shock* as will, for ever, discharge all his doubts.

After what has preceded, it would be as absurd to expunge that most perfect, rational, and complete, ex-

position of the TRIUNE GOD, the “Athanasian Creed,” from our Liturgy, as it would be impossible to nullify the Omnipotent and Eternal Being, or to deprive him of his *Triune Essence*. We must ever bear in mind that *oneness* is *noneness* ; and this fact is the foundation of that ever-memorable

#### A X I O M.

The root of ONE is three.

Whoever admits that his progenitor was his Father, excludes, for ever, Atheism, and allows the *personification* of the Deity as the only possible mode of conversing about *Spirits*. Who can free himself from this acknowledgment ! The curious searcher into the records of man’s advances in enlightenment will be able to trace a high veneration for the number *three* among all mankind, and in all religions ; as well as a never-ceasing effort to *unite* these *three* into a mystical ONE, as far back as the flood. Traces are even now to be witnessed of the gigantic *Trimurti*, or the *three*-formed God of the Hindoos — Brahma, Vishnu, and Siva—whose colossal figure is still to be seen carved in the solid rock, which constituted a Temple of their worship, in the Island of Elephanta. The Theologian will also confirm the truth of this statement, by proving that a TRINITY IN UNITY

is revealed throughout the whole of the “Sacred Volume,” in one uniform, continued course, from the beginning of Genesis to the end of Revelations. In the Old Testament, the following Hebrew words imply this Holy union of Persons, which is designated in the New Testament by the subjoined Greek words :

OLD TESTAMENT.

NEW TESTAMENT.

אֱלֹהִים . . . . God.	Θεὸς . . . . God. . . Πατήρ . . Father.
דְּבַר . . . . Word.	Λόγος . . . Word. . . Υἱὸς . . . Son.
רוּחַ . . . . Spirit.	Πνεῦμα . . Spirit. . . Πνεῦμα . . Spirit.

The happy circumstance of *personification* enables us to embody *things which never can be seen*, so that we can converse as freely and as certainly on the peculiar properties of *Spirits*, which are productions of REASON, as we do at present on the peculiarities of the *material* objects of nature, which are productions of SENSE. All the objects of REASON are necessarily *principles*, having neither beginning, middle, nor end, and can, therefore, reside only in ETERNITY. These objects are results of Syllogism, which is itself *spiritual* or mental. The objects of SENSE, on the other hand, must of necessity be *material*, and consequently be *facts*, which not only address the senses, have a beginning, middle, and end, but could not have existence

without a *passive faculty* to receive their impressions, and can exist only in TIME. There can be neither more nor less than *three* persons in the Divine Essence ; both REASON and REVELATION happily unite in one harmonious conclusion, fully and perfectly establishing the sublime doctrine of the “*HOLY, BLESSED, AND GLORIOUS TRINITY ;*” and the whole stands or falls together. Where the essence and perfections are the very same, no inequality can be found. The *triune principle* is as apparent in every act of creation as in the Creator himself — one undivided and simple essence. We trust we have so firmly established this *triune principle*, that no efforts of criticism, no influence of prejudice, can possibly *shake* this full and perfect proof of the Unity and Plurality of the Godhead as *personified* by our Saviour. We feel confident, therefore, that the Church will not discard this essential and fundamental truth ; but, on the contrary, will adhere to this sublime doctrine to the end of TIME, seeing that it exists in all its perfection in ETERNITY. This great and important revelation must either be true or not true. Now, if it is *true*, it must at the same time be rational, or something is true which is irrational, or, in other words, totally unaccountable, which is impossible. If the Divine Being



subsists only in *one* mode or manner, his divine intelligence can be exerted only in *one* way ; then he cannot be omnipotent ; but, if we allow that he subsists in *three* distinct, *not separate*, modes, which constitute the *three* Divine persons, then the Deity may be easily conceived as the CREATOR, PRESERVER, and RULER, of the physical world, and at the same time, by virtue of his PERFECT, INFINITE, and ETERNAL, attributes, Sovereign of the entire Kingdom of Spirits, or *Supreme in the Moral World* ! Nor does this view of the Divine Essence in the least violate the pure idea of the INDIVIDUALITY, REALITY, and NECESSITY, of that adorable and ineffable *First Cause* ; but on the contrary firmly establishes the truth of that solemn and impressive doctrine — a Blessed “TRINITY IN UNITY.”

Vast and important, indeed, will be the benefits resulting from the happy solution of a mystery which has defied ages to bring it to a conclusion. In future, speculative points in Religion will be brought to the bar of REASON for decision, instead of being contested by the edge of the sword. If the preceding reasoning proves to be not only correct, but likewise so apparent that future ages will only live to approve and confirm ; then, indeed, have we established this vital *principle* of

Christ's doctrine, not merely with reference to the inhabitants of our own globe — a comparative speck in the vast ocean of space — but proved, to the *conviction* of REASON, that, should the countless number of floating worlds, the centres of whose systems we are at present only allowed to see, be blessed with rational inhabitants — these — all these — and all other beings endowed with REASON — nay, Angels themselves — must bow to the TRIUNE ESSENCE of that Deity, who gave his only begotten SON to suffer for our salvation, and who now sits on the right hand of his Father — Almighty God — “whence he shall come to judge the quick and the dead, and they shall all give account of their own works.” Thus do we establish for ever, and for all worlds, the everlasting glory of GOD, through the mediation of his SON, Jesus Christ, our blessed Redeemer.

On the Triune Principle,  
AS CONSTITUTING THE  
**ESSENCE OF THE HUMAN MIND,**  
evinced in its *three* primitive faculties,  
**SENSE, UNDERSTANDING, REASON.**

We propose, now, to redeem our pledge of proving that the *elements* which form the notion of a TRIUNE

ESSENCE are coeval with the Human Mind, and actually constitute its very essence ; and that consequently the entire procedure regarding the HOLY TRINITY will turn out as we predicted — merely a verbal dispute. Fortunately for humanity, our erroneous theories do not in the least alter either *principles* or *facts*, as they are originally created by the Almighty ; or our insignificant globe would have long found itself the solid centre of entire creation. Providence had so ordained it, that Copernicus should startle us on this physical point, and suddenly whirl us about with incredible velocity ; turning every thing topsyturvy, alarming the prejudices of all the inhabitants of the earth, and endangering his own safety. Indeed, so inveterate were the pious servants of God on that occasion, that, had his life been prolonged, the Vicegerent of Christ would have placed this honest and sincere astronomer in the bonds of the Inquisition, to endure Earthly torture for the discovery of this Heavenly truth, which has made a complete revolution in science.

The progress of enlightenment has since precluded the repetition of such barbarous proceedings, with a view to promote the service of God. How much better to enlighten the *mind* generally, and thus make man

intimately acquainted with himself ; or in the words of the poet :

That virtue only makes our bliss below,  
And all our knowledge is *ourselves to know*.

We should then find that the confusion in our mode of viewing either *principles* or *facts* is the result of our own misunderstanding, which we ignorantly transfer to the objects. Perhaps the boldness of the attempt to discover in the "Sacred Volume" both the WORD OF GOD and the WORD OF MAN may be equally stigmatized, and its author visited with indignities, as the traducer of the only true "RELIGION," instead of its firmest champion. Be this as it may, neither rack nor torture can rob him of the *purity of the motive* ; and he will find his reward, if not among men, most certainly where his heavenly FATHER has promised, in heaven among angels.

We have proved, to the conviction of enlightened REASON, that the *Divine Mind* must necessarily consist of *three* perfectly pure, simple *principles* united in ONE ; or else there is no such thing — which is impossible ! Let us see with what success we can now display the *Human Mind*, as really consisting of the self-same TRIUNE PRINCIPLE.

Nature can only be produced, as we have already shown, by means of SENSATION ; consequently, *Sensation* arises from the impressions made upon the Senses by objects distinct from the mind, and must always be accompanied with consciousness. Hence, *Sensation* implies an alteration in our state. Suppose, for instance, a placid lake, into which a stone is thrown — this instantly alters its state, producing concentric rings on its surface, and may well represent *Sensation*. It is quite clear that *Sensation* can exist only in the Sentient Being. Therefore, all material objects devoid of *Sensation* are not conscious of nature. In this first and primitive act, by which all nature is produced, the *Triune Principle* is apparent. First, there must be a *mind* to receive the *impression*, which requires an *object* distinct from the mind, as its cause. Consequently, the very word SENSATION involves necessarily *three* elements, thus :

$$\text{Mind} + \text{Object} + \text{Impression} = \text{Sensation.}$$

It must be equally clear that in order to receive impressions we must be *passive* ; but to acknowledge their presence requires *activity* ; and these two states in *connexion* constitute the mind — another necessary Trinity in Unity. Some *Sensations* are *extended*, and

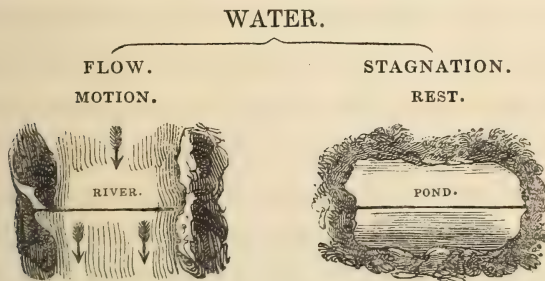


others are *successive* ; but, as neither of these can exist apart, they generate another *Triad*. We are accustomed to apply the term SPACE to our extended SENSATIONS, and the word TIME to express our successive *Sensations*. All, therefore, that we can possibly know of nature is *necessarily* comprehended under the two prominent Laws of the Mind, TIME and SPACE. To construct a Trinity out of these two *elements* appears at first sight to be somewhat difficult ; yet the solution is very easy. Thus it is : every part of TIME is divisible, or it ceases to be TIME ; consequently, its first element must consist of *two* parts and *connexion*. The same observation applies to SPACE. The truth of both these positions has long been confirmed by the pure sciences. Thus, then, we have shown that, individually, TIME and SPACE are Triads. Let us now make TIME and SPACE prove the new doctrine. Here it is : in order to *connect* two parts of SPACE, TIME is requisite. But TIME, which is a continuous flow of parts, cannot even be conceived without a permanent in SPACE from which to measure the lapse of TIME. Therefore, to destroy the one is to annihilate the other : hence —

$$\text{Time} + \text{Space} + \text{Connexion} = \text{Sense}.$$

The Human Mind, therefore, possesses a Receiving

Faculty, in order to receive *impressions* from objects distinct from itself. But the mere power of *Receiving* is not even conceivable without a determinate mode or *form* of receiving, and this particular mode or *form* opposed to another. From what has preceded, it is evident that the mind *receives* Sensations in two ways, the one directly opposed to the other — sensations in extension, sensations in succession. But, if these *Sensations* did not consist of *parts*, they could not exist at all. We have shown that these *parts* must be *connected*, and then they conform to the TRIUNE PRINCIPLE. This procedure may be familiarly illustrated by assuming water as a genus, and its *two* opposite states, *motion* and *rest*, as species : thus :



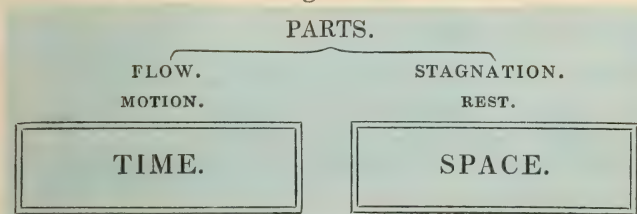
It is quite evident that if we take away the genus — water — the *two* Species are both destroyed. We need not be told that we can have neither pond nor river

without water. We may also remark that, by arresting the progress of the river, we convert it into a pond ; and by making the pond flow we produce a river, each, however, depending on its parent element, Water.

Now, if we substitute for the term water the element *parts*, we shall find that these parts are not conceivable till we have given them a *form* or mode of existence ; and what other *form* can we give them than that which they *receive* on entering the channels of the Human Mind — the SENSES ! Thus the touch and the sight impress their law on the *Sensation*, extension ; and we say we have an *extended* Sensation, that is, one whose parts coexist : the hearing, the taste, and the smell, impress all the *Sensations* which pass through those channels with their peculiar law, succession ; and we say we have a *successive* Sensation. These problems have long been solved, and their *principle* deposited in the archives of the Physical Sciences. By these laws we are enabled to distinguish the Drum from the Sound which it produces, though they are both only *Sensations* existing in the Sentient Being. So that what is in me is the *Sensation* ; but the CAUSE of the Sensation is *out of me*, and distinct from my mind, never can be *Sensation*, and therefore never can be

known by man. Hence, *Sensations* are not possible without real objects existing quite distinctly from the Sentient Being. No *Sensations* are possible till the impressions have reached the *two* receptacles, **TIME** and **SPACE**, wherein all *Sensations* must be deposited and acknowledged to be received. The originating *Cause* of the *Sensation* never enters **TIME**, but always remains in **ETERNITY**, and therefore cannot be known by man.

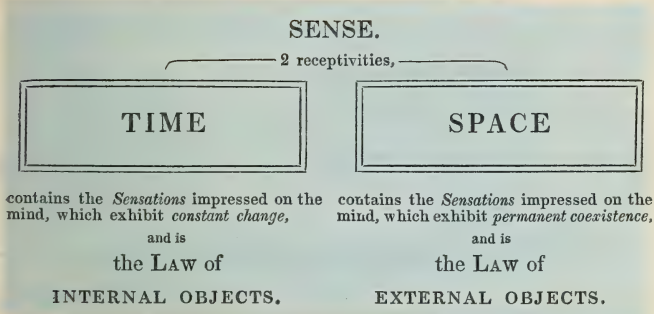
By substituting for the term water the element, *parts*, as we have suggested, we obtain strict and accurate definitions of these two Mental Laws, **TIME** and **SPACE**. Thus, making the genus *parts* instead of water, we find that they cannot even be conceived without a *form* or mode of existence ; and we are equally certain that there are no other *forms* or modes than *motion* and *rest*. Therefore, having *parts* either in *motion* or *rest*—for in in the genus there can be neither — we obtain the following triad :



If the succession of *parts* — which constitutes **TIME**, and which presents only a single *point* to the mind, though it strictly conforms to the **TRIUNE PRINCIPLE**, being conceivable only under the *triad*—Present, Past, and Future—were to forego its own law for one instant, and present *two points* at once to the mind, it would cease to be **TIME** and become **SPACE**, which only differs from **TIME** in having all its parts coexistent, or in *extension* instead of in *succession*. These two laws of **SENSE** are so essential to the mind, that without them there could be no knowledge whatever. How could we possibly have *Sensations* without the capability of *receiving* them ! It is the very nature and essence of the Sensitive Faculty to impress every object that affects us with both *Extension* and *Succession*. Nothing, therefore, can enter **SPACE** without partaking of its properties, that is, having *coexisting parts*, in strict connexion; and nothing can enter **TIME** without having successive parts. So that the matter of all knowledge is *Sensation* received in **TIME** and **SPACE**, which are the constituent elements of Sense, and, consequently, the *forms*, or modes, in which the mind *receives* Sensation. That the *triune principle* necessarily forms the foundation of **SENSE** is now demonstrated, and the



οὗτος, ἕτερος, συνεχής, is as apparent here as in the most simple axiom of Geometry. The subjoined table will render this reasoning still more convincing; thus :



Here, then, we have established our first position — that the constituent *elements* of SENSE strictly conform to the TRIUNE PRINCIPLE. We shall avoid much confusion in future by adopting a word that shall always indicate when the mind is in a state of *Sensation*, under the influence of the *Triune Principle*: and we know no word better calculated for the purpose than INTUITION, which implies the immediate knowledge of things by any of the senses. At the same time, we will attempt a definition intended to last to the end of time :

INTUITION,  
every thing *present* in  
TIME AND SPACE,  
that  
we feel, see, hear, taste, or smell.

## UNDERSTANDING.

All that we have at present done is to account for the introduction of *Sensation*, or the *matter* of knowledge, into the mind, upon the *triune principle*. It will now be our purpose to show what procedure the mind adopts in order to fabricate this *matter*, and, by giving it a *form*, not only to convert it into knowledge, but at the same time to prove that the TRIUNE PRINCIPLE forms the foundation of knowledge; as is evident from the annexed equation :

$$\text{Matter} + \text{Form} + \text{Connexion} = \text{Knowledge.}$$

To receive the *matter* of knowledge, that is, *Sensation*, the mind must be *passive*; but, in order to connect this given matter into knowledge, *activity* is requisite. The faculty which performs this office is quite distinct from SENSE; it is wholly active, and is called the Intellect or UNDERSTANDING. It connects the Sensations into objects, or the *given variety into a unity*. Let us see how this *connexion* or uniting is performed. It is quite clear that no uniting whatever can take place, unless under the TRIUNE PRINCIPLE. For here *two* parts must be given, and this faculty must actually *connect* them, which is the only way to produce a *unity*.

Here, then, our indispensable axiom is singularly conspicuous —

The root of ONE is three.

The very simplest thought that can occupy the Human Mind cannot even be conceived without the aid of this all-pervading *principle* of a TRINITY IN UNITY, which enters into every thought, word, and deed, as well as constitutes the very *essence* of every cogitable object, whether human or divine; nay, we shall see that every operation of this faculty is in strict conformity with this universal *principle* of Triads.

The *Sensations* received in the mind are first deposited in the two mental receivers, TIME and SPACE, which instantly impress their peculiar *forms* of extension and succession on these Sensations. The UNDERSTANDING then proceeds to construct *objects* out of this given *matter*, which it effects in the following manner. In order that we should be conscious of objects, it is imperative on us to determine the class to which they belong in the *Triad* — One, Many, All. Thus the mind decides on the number of *objects* composed out of the *given matter*; and this procedure settles their QUANTITY. The next operation which the UNDERSTANDING performs is to arrange the object under the

*Triad*—Reality, Negation, Limitation. This determines it to be a *real object*, because it negates every thing else, and thus produces a limit to the *Sensation*, commonly called thing. This triad settles the *limits* of the object, or its QUALITY. The next *Triad* which the UNDERSTANDING impresses upon the *Sensation* settles whether the object is a Substance, the Effect of a Substance, or Part of a Whole; and this determines the RELATION of the Sensation to ourselves and to surrounding objects, under the *Triad* of Substance and Accident, Cause and Effect, Action and Reaction.

In this manner, the UNDERSTANDING, by virtue of its triple *triads* of QUANTITY, QUALITY, and RELATION, produces out of the *given matter* an intelligent object of nature. These natural objects—trees, rivers, mountains, animals, and so on—are compounds of *Sensation*, amalgamated and produced by the UNDERSTANDING, though, for want of a little more enlightenment in the “Philosophy of Mind,” falsely considered as totally distinct from the Sentient Being, who alone has given them the forms under which they appear. The fault here committed is the *innocent* one of mistaking the *Effect* for the *Cause*. It is most certain that the origi-

nating CAUSE of *Sensation* is distinct from the mind, and called in this Science, by way of distinction, *noumenon* ; while the joint Effect, or the *Sensation* formed into an object by the UNDERSTANDING, is, by way of distinction, called *phenomenon*. This is the joint produce of the *Cause* out of the mind and the original laws of the UNDERSTANDING, under the influence of the TRIUNE PRINCIPLE. The *truth* of this procedure may be proved with the greatest ease, as well to the illiterate as to the most erudite intellect that ever reflected on the objects of nature. On analysing any natural object, we never get beyond the *Sensation*, which is the *matter* of which the objects of nature are composed, conjointly with the mental *form*, under the *triads* we have already explained. Thus we are proceeding with the proof of our assertion that the universal TRIUNE PRINCIPLE pervades the whole of nature, and furnishes this equation :

$$\text{Matter} + \text{Form} + \text{Connexion} = \text{Nature.}$$

The mental procedure already explained may well be termed the *Constitutive use of Understanding* ; because, without given *matter* and produced *form*, nature, as we apprehend it, could not exist. There is, however, still



another *triad*, which determines our view of considering nature, under the head MODALITY; and this is the *Triad* of Possibility, Existence, Necessity. When an object of nature is beyond the reach of our ken, we are unable to pronounce upon it — as inhabitants in the moon; but, on finding that the thought does not contradict any of the mental laws, we must grant it to be *Possible*. Whoever peruses these pages will have no hesitation in saying that they were penned by their author, and that, as the book exists, its author also must have existed. Sufficient evidence of the second member of the triad — *Existence*. Lastly, when we find notions so knit together that if we take one away we destroy the other, we have a full and perfect notion of the third member of the triad — *Necessity*. A triangle consists of three lines — remove one, the figure instantly vanishes. Every object of nature must of necessity be ranked under one of these *three* classes. The above succinct account of a very elaborate mental procedure — nay, of the operation of those original and primitive laws which construct entire experience — enables us to display this quadruple set of *Triads*, which it has pleased Almighty God to employ as instruments

in the generation of nature, in a somewhat more convenient form in the subjoined table.

### UNDERSTANDING.

#### 12 CATEGORIES.

QUANTITY.	QUALITY.	RELATION.	MODALITY.
1. Unity,	1. Reality,	1. Substance and Accident,	1. Possibility,
2. Multitude,	2. Negation,	2. ... Cause and Effect,	2. Existence,
3. Totality.	3. Limitation.	3. ... Action and Reaction.	3. Necessity.

The internal perfection and absolute completeness of these *twelve original and primitive laws* of human intellect are sufficient evidence of the Divinity of their Author. No one but GOD could have framed so powerful and yet so simple an instrument as the human UNDERSTANDING, which, with its *twelve laws*, HE makes the unconscious author of the infinitely varied and supremely beautiful pictures of nature, that fill the mind with extatic delight. Is it not a wonderful operation—one that calls forth all our puny gratitude—to find that the Author of Nature has employed us as essential manufacturers of his own Almighty works—and all this without our will or consent! Yet, destroy the human UNDERSTANDING, and nature vanishes. What possible object of nature can there be which has neither QUANTITY nor QUALITY, and does not stand in RELATION to surrounding objects?—None! Hence the

necessity of *those laws* which, unknown to man, he, by virtue of his mind, imprints on every *Sensation* that enters the channels of SENSE. Is not, therefore, the term, *Original use of Understanding*, not only very happy but at the same time strictly scientific, since we find that this faculty actually generates every object that we denominate nature! So much for the multiplication of *triad* upon *triad*, as a proof of the universality of the TRIUNE PRINCIPLE.

As we have established, for ever, the οὗτος, ἕτερος, συνεχής, in the minutest operation of the human Intellect—even in the generation of unity, which requires *two* parts and *connexion*, or it is nothing—we are decidedly advancing with the proof of our assertion—that the TRIUNE PRINCIPLE is coeval with the human mind, since it constitutes its very essence. Here also we shall gain much scientific precision by establishing a term that shall always indicate when the mind is exerting its *twelve* primitive and original *powers* in their two states; the one, when it impresses their *form* on the *Sensation*, which joint produce we usually and quite correctly denominate nature; the other, when these *twelve laws* are abstracted entirely from the given *Sensation*, and form combinations of pure mental

objects, which constitute *pure science*. Hence, pure Mathematics, Geometry, Algebra, and so on. We can now show the operation of this Faculty in its two very opposite states. Conceive a pure mathematical *cube*, which consists of six squares, connected so as to form a die. This mental operation is wholly devoid of *Sensation*, and is called *pure science*. To this mental framework merely add the *Sensation*, and we construct a solid, or one of the *real* objects of nature. The proper word to express this *solid cube*, while it addresses SENSE, we have determined to be INTUITION, always indicating that we are in a state of *Sensation*. We now want a term that shall always express when the mind is not in a state of Sensation, and yet these *twelve laws* are in operation. Here we are fortunate indeed; for the word CONCEPTION has long been dedicated—even in common parlance—to that operation of the mind which, under the *twelve laws* of UNDERSTANDING, *forms* an image of an *absent* object—a friend whom we have lately seen—an edifice that we have once beheld. Thus we mentally view *absent* objects of former INTUITIONS.

The benefit rendered to science, and consequently to general enlightenment, by fixing *permanent* definitions—which shall decide in all occurring cases, whether

SENSE and UNDERSTANDING are jointly in operation or not, with regard to the object under contemplation—words can never express. This strikes at the root of the difficulty in entering upon the “Philosophy of Mind.” Having imbibed the errors, mistakes, and prejudices, of earlier generations, they may be said to be, even now, in full force among us, and greatly contribute to retard the advancement of a Science that must ultimately eradicate every prejudice which the want of science has generated. Then we shall be able to reason with as much, nay, more, precision on the properties of *spirits*, than, with all our vast stock of science, we do at present on the properties of *matter*. With this view we offer the following Definition of the result of the second original Faculty of the mind, whose very essence is a series of never-ending *Triads*—a definition that we intend the lapse of TIME itself shall confirm but never destroy.

#### CONCEPTION,

every thing *absent* in

TIME AND SPACE,

that

we think of only, but do not touch.

In future, when the sound INTUITION strikes the tympanum, or its sight impinges the retina, the mind



shall be filled with as much certainty, as to what mental operation is going on, as it now receives, on hearing that the sun rises, or on beholding the glorious orb of day in full splendour. Every one knows the expression to be unscientific, and that the parent of light sits calmly enthroned, while his satellite produces the appearance. Only let the same unscientific expression with regard to INTUITION be as familiarly understood; then a whole Science will blaze forth, with more certainty than is evinced in the Copernican theory of the earth. Many centuries of darkness preceded this bold discovery. Posterity will be forced to admit that more dark ages of confirmed prejudice have eclipsed the brightest science that ever illuminated the mind of man.

INTUITION and CONCEPTION in joint operation, when the object is *present*, constitute nature. Yet, the prevailing opinion is, that sensible objects — trees, rivers, mountains, men, and so on — are objects wholly distinct, and produced without any mental influence. Correct this error — more fatal than that of the sun — and we possess a Science which far surpasses all sciences that ever were contemplated by man — one that from its importance must ever hold the first rank, and accord-

ingly be dignified by a suitable appellation, as it is the “Science of Mind” itself, and may well be called

#### TRANSCENDENTAL PHILOSOPHY.

Deny the preceding statement, and the following contradiction arises : that our own *Sensations* are out of ourselves — a manifest impossibility — a *sensation* out of a Sentient Being ! Or a still greater absurdity is entertained : that we profess to know what is *out of the mind* — by which profession we actually prove ourselves to be out of our mind ! — the very laboratory of knowledge. Oh, perverse generation ! ye know not what ye say or what ye do ! — ye are blinded by prejudice and ignorance ! Let us pray for the grace of further enlightenment. Then we shall all acquiesce in the permanent *truth*, that all the objects of nature are the joint produce of the *Mind* and a CAUSE out of the mind ; that what we falsely call natural objects are only INTUITIONS, consisting of *Sensations* received by the five channels of SENSE, deposited in its *two* receptacles, TIME and SPACE, and then fabricated by UNDERSTANDING into intelligible objects, under the influence of its endless *Triads* — producing *real nature*, or the joint effect of INTUITION and CONCEPTION.

It must now be evident that INTUITION joined to CONCEPTION constitutes knowledge, which must always be deposited in the mental receivers, TIME and SPACE. Beyond this human knowledge cannot reach.

Here, then, ends all human knowledge.

#### REASON.

Our contemplations are now withdrawn from the World of SENSE; and we enter upon our delightful task of surveying the kingdom of *Spirits*, where we hope completely to establish our proof of the TRIUNE PRINCIPLE, and thus confirm the assertion that the whole procedure with regard to the HOLY TRINITY will turn out to be merely a verbal dispute.

We have seen that SENSE and UNDERSTANDING have constituted the entire of nature. It might well, then, be asked what has REASON to constitute? Why, the laws by which nature is arranged, or else nature and its laws would be the same thing. Every object of nature is evanescent, while the laws which regulate nature are permanent — sufficient reason to show that the *objects* and their *laws* occupy different stations. The laws originate in SPECULATIVE REASON, and the objects are received by SENSE. So that, though the

objects themselves occupy TIME, the laws by which they are governed are in ETERNITY.

The entire sphere of action of SENSE and UNDERSTANDING is completely exhausted in the blue field of our Diagram. Out of the limits of TIME and SPACE these faculties cannot act. Yet the mind will exert itself on *spiritual* things. The question, then, naturally arises — Is this an illusion? or are we justified in this procedure? Yes, most certainly we are; because we are provided with a faculty on purpose to construct *spiritual* objects. This faculty is PRACTICAL REASON, which originates the Moral Law — that law by which all our *motives* must be tried — sufficient assurance of our ultimate destination — of the immortality of the *soul* — a future state of rewards and punishments: none of which could subsist and be effective without a Supreme head, a TRIUNE DEITY.

It is our duty now to show that both SPECULATIVE and PRACTICAL REASON act and are constructed on the *Triune Principle*. Out of the laws of UNDERSTANDING, which are the *twelve* Categories, REASON — that faculty which elevates man above the brute, and expands the finite to the infinite — constructs a set of *triads*. We have already satisfactorily shown that every finite thing

in nature consists of *three* elements united in one. The *matter* of nature is *Sensation*. REASON, however, excludes the *matter* of nature, and is only occupied with its *form*. Now, the *forms* in which nature is clothed are neither more nor less than these *twelve laws* of UNDERSTANDING — the Categories. But what can be more distinct from *matter* than *form*. Form is merely the manner of arranging *parts* — consequently only a *law*, or necessary *principle*, to which the parts must submit. REASON connects the *three* laws of QUANTITY — Unity, Multitude, Totality — and produces a unity quite distinct from nature, free from TIME and SPACE: thus it generates the *idea* of an Infinite or Absolute Totality, evidently constructed in conformity with the *Triune Principle*. The same process repeated with the *three* laws of QUALITY — Reality, Negation, Limitation — produces Infinite or Absolute Limitation, that is, the *idea* of restriction among *Spirits*, who are infinite in their nature, consequently not even conceivable by finite beings.

The *three* laws of RELATION produce *three* distinct and very important *ideas* — a striking confirmation of the *Triune Principle*. A bare inspection of the Table of UNDERSTANDING shows at once that each of the



only *three* possible relations in nature are individually compounded of *three* elements. REASON instantly seizes the first of these *triads*, out of which it constructs an *idea*, that furnishes the key to the whole Christian Doctrine. The substances in nature are finite in their duration in TIME. REASON extends this notion to the infinite, and thus raises the *idea* of the *Soul*, which it places in ETERNITY. If the immortality of the *Soul* could not be justified by REASON, the “Divine Revelation” of Jesus Christ could not be appreciated by man. It might as well be addressed to the Ass or the Elephant. We are, however, too well acquainted with the sublimity and divinity of this “Revelation” to question its truth. Thus, then, from the *three* laws of UNDERSTANDING, or the first Category, under the head RELATION — Substance, Accident, Connexion — being carried by REASON to the infinite, it raises the *idea* of an Absolute or Infinite Substance, which, as it cannot exist in TIME, it places in ETERNITY. Now, according to St. Paul, the *soul*, being a *spiritual* substance, is and ever was in ETERNITY. This truth, being confirmed by the simple efforts of REASON, stamps the seal of divinity on that “Revelation,” which points out the only road to salvation. May we not join with heart and hand in

thankful remembrance of that Redeemer who, in ages long gone by, assured us of a *truth* which Science has at length unfolded — that at the present moment our *soul* inhabits the infinite region of Eternity! Oh! the overwhelming thought — *the soul is immortal!* and in a constant state of perpetual approach to the perfection of Him who made it — the Almighty and Everlasting God! Is this not an important *idea!*

The second Category, under the head RELATION, consisting of the *three* laws of UNDERSTANDING — Cause, Effect, Connexion — whose application in experience is always of a limited duration and of a finite extent, when carried by REASON to the infinite, generates the *idea* of a power *free* from all the restrictions of TIME, having its full force only in ETERNITY. This is the *idea* of a First Cause, one where every thing originates from itself. Surrounded as we are by natural objects, the least reflective mind must consider these objects — among which he places himself — as having a Cause: SPECULATIVE REASON carries this notion to the infinite. But, as it always bottoms on INTUITION, this procedure is termed the light of nature. Whatever powers we may attribute to this First Cause, we always do so with a Cosmological reference. Hence arises

Deism, that is, a religion proceeding as far as it can by the light of nature, rejecting all "Revelation" because it may be spurious. Out of the *idea* of an Absolute or Infinite Cause arose that once favourite system, the *animus mundi*. How worthless and unprofitable are the utmost results obtained by experience to establish Religion, when compared with the absolute purity of the "Divine Revelation" of our blessed Redeemer, through which alone we can work out our salvation.

The third Category, under the head RELATION, consists of the *three* laws of UNDERSTANDING — Action, Reaction, Connexion — whose influence pervades all nature — nay, it is the very key-stone of nature. Abrogate this *law* but for one instant, and the tie which holds together that stupendous fabric dissolves, and all its parts vanish into nothingness. How powerful, then, must be the influence of this all-pervading *Triune Law*, since it forms the cement which holds all nature together! If the universal operation of this indispensable *law* is found to be of such vast importance in the limited sphere of material nature, what will be our astonishment when we behold this TRIUNE PRINCIPLE freed from the trammels of SENSE, and carried by PRACTICAL REASON into the infinite region of Eternity, where its

*Concurrence* is boundless ! What finite being dare, with his contracted views, attempt to form the shadow of a notion of the influence of such inconceivable grandeur as this *principle* displays in its fullest and most perfect action in the infinite “*Kingdom of Spirits*,” under the guidance of the unspeakable greatness of the generator of all *Spirits*, GOD himself ! Rouse yourselves from your supineness, ye beings of SENSE, and aspire to that “Kingdom” not only promised but prepared for you before all worlds, otherwise you are unworthy your high destination ! Let every one’s conscience be awake to this awful appeal, or the gift of PRACTICAL REASON is thrown away upon you, and you sink beneath the brute, who is governed by INSTINCT.

When this *Triune Law* of UNDERSTANDING is expanded to the infinite by REASON, it displays the uniting power of the CREATOR both in Heaven and on Earth, or is the genuine ground of the *idea* we form of the AUTHOR of all things, under the *three* essential notions of CREATOR, PRESERVER, and RULER, of Moral Beings, as well as Lord of every thing in Heaven and on Earth, and of every *material* thing in TIME and *spiritual* thing in ETERNITY. Can there be a Law without a Lawgiver ! Then, indeed, we obtain the *idea* of the SUPREME

LAWGIVER — GOD ! Surely this is the Omnipotent, Omniscient, and Eternal Being revealed to us by Jesus Christ, who reigns sole, supreme, and sacred head of His own Moral Kingdom of *Spirits*, where he promulgates his divine laws by the creation of REASON. For, if the “Divine Revelation” of Jesus could contradict REASON, it could not bind rational beings. But it does not ; — for they mutually confirm each other. Then, indeed, we are justified in exerting our *Rational* powers in separating the *Historical* from the *Doctrinal* part of the “Holy Book,” and showing that the Doctrine of Christ and the Doctrine of Reason both produce one uniform system of *morals*, or a code for the *motives* which ought to be followed by every person endowed with REASON.

To complete the procedure of REASON in raising the sublime and ineffable *idea* of the TRIUNE ESSENCE in the human mind, the preceding process must be shown to be absolutely necessary. The *three* laws of UNDERSTANDING, under the head MODALITY — Possibility, Existence, Necessity — though limited in extent and duration in their application in experience, yet, when freed from the restrictions of TIME and SPACE, and carried by REASON to the infinite, produce the *idea* of



Infinite or Absolute Necessity. The *idea* of the Deity, as formed by the triple triad of RELATION constituting HIM Creator, Preserver, and Ruler, must not only be fully acknowledged by REASON ; it must also be proved to be Perfect, Infinite, and Eternal — that is, such an *idea* of the DIVINITY whose contrary is impossible ; it must, therefore, be Absolutely Necessary.

The importance of accurate definitions in that science whose sublime office it is to take charge of the *Soul* cannot be sufficiently enforced. In the case of *Knowledge*, that is, the immediate connexion of INTUITION with CONCEPTION, sufficient care has been taken to establish two permanent definitions, which will constantly improve in clearness by their more frequent use. This is the case in all the Sciences of *matter*. Shall it then be said that in the “*Science of Mind*” we have been less attentive to the establishment of complete definitions ? No, certainly not. How much more momentous is it then not to neglect this important duty in the “SACRED SCIENCE OF RELIGION” — that science which treats of excellence uncreated — of the King of Heaven — the Lord of Glory — the TRIUNE ESSENCE himself, clothed in all his Eternal attributes, and dis-

pensing his everlasting mercies throughout his whole empire of *Spirits*—that science which frames and establishes all the laws of heaven, the kingdom come, revealed to us by his only begotten Son, Jesus Christ, and, with the increase of enlightenment, now established, and for ever more firmly fixed, by the aid of Mental Science ! How shall the *Soul* be saved if its *laws* are only indistinctly felt ! What renders this still more important is, that here *Knowledge* is wholly excluded ; here is no INTUITION to which we can all refer to establish the *fact* ; here every thing is *principle*, secured, indeed, by that which far surpasses all *Knowledge*, yea, that passeth all understanding—that is, BELIEF : not, indeed, the *contingent* credence given to Historical Facts, but the *absolutely necessary* BELIEF IN REASON, whose very contrary is not only impossible but positively inconceivable—Truth itself personified in REASON and manifested in CONVICTION. Our definition of the *first principle* of this perfect and Eternal Science must assuredly be of an eternal and infinite nature, or it defeats its object—giving instruction and distinctness in a perfectly *pure science*. Thus our first and chief purpose must be to keep clear of TIME and SPACE,

those two universally pervading *laws* of SENSE. Here is the definition :

IDEA,  
every thing out of  
TIME AND SPACE,  
that we think of only,  
but  
which can never come into TIME and SPACE.

We may conveniently display all the infinite *triads* that enter into the composition of the TRIUNE DEITY in the annexed table.

REASON.

6 IDEAS.

1. Absolute Totality.	2. Absolute Limitation.	3. Absolute Substance.	6. Absolute Necessity.
		4. Absolute Cause.	
		5. Absolute Concurrence.	

From the preceding exposition of REASON, it is convincingly proved that, in its *original and constitutive use*, it furnishes *six laws*, which are of precisely the same efficacy in the construction of *spiritual* essences that the *twelve laws* of UNDERSTANDING are with respect to nature. The most striking contrast, however, is to be observed in the application of these original mental laws. The Categories of UNDERSTANDING, even when

carried to the infinite by SPECULATIVE REASON, are totally devoid of meaning, unless they are applied strictly to the *Sensations* received by SENSE. This procedure generalizes nature, and enables us to arrange it under various classes, with a view to produce the utmost consistency and unity in all our knowledge.

**Here ends the office of SPECULATIVE REASON.**

On the other hand, the most striking difference in the operation of the *six laws* of this self-same faculty, REASON, will be apparent. It may be recollected that we put the question — *Are we justified in conversing about SPIRITS* — things that elude SENSE, and consequently can never become objects of our knowledge! What right have we to assume the existence, *immortality*, and consequent *infinity*, of our own *Soul*! — the existence of its Creator, who is at once its Preserver, its Governor, and Judge! — what right have we to assume the existence of departed *spirits*, who, from their infinite nature, constitute angels! — and, finally, of an entire world of *Spirits*, governed not by natural but by Moral Laws — in fact, a Kingdom of God, according to the “Divine Revelation” made by the command of God through his Son, Jesus Christ! Is

this illusion, or is it truth? If we are not justified in this *spiritual* procedure, it must be gross folly to pursue it. But we are justified. We are constrained to do this, not of our own accord, but whether we will or not. The very impossibility to do the contrary is the best refutation to objectors. Let those who are in possession of this great gift of God — REASON — deny the fact if they can.

Now a light breaks forth that may well be too powerful for the feeble optics of finite creatures. We are both *mortal* and *immortal*, beings of SENSE and beings of REASON, creatures of Earth and angels of Heaven, at the same instant! What can be more natural, nay, absolutely indispensable, than to have *laws* for the BODY and *laws* for the SOUL! Can the *laws* of matter affect spirit! Can all the accumulated powers of nature, even when concentrated in the highest degree, operate on the *Soul*! Can all the anathemas of the Inquisition, when fulminated against the religious delinquent by the pious zeal of Christ's servants, and for the good of his church — can all the material engines invented to bruise and crush piecemeal the gross atoms of the *Flesh* — ever wound or inflict the slightest injury on the *Spirit*! Did the dying Jesus on the Cross forego one



particle of his pure *spirituality* and perfect morality, when visited with those marks of contempt, mocked and derided as he was by the Roman Soldiers? No! the evidence is too strong to need an observation; unless, indeed, to acknowledge, to our entire conviction, that the converse of this statement is impossible.

Since we have shown that there must be *laws* for the BODY and *laws* for the SOUL, it is incumbent on us to point out whence these laws originate. We have seen that the laws of *matter* have no influence whatever on *spirit*; neither can the laws of spirit affect matter. In order to produce a change in matter, it must be acted upon by matter — a *spiritual* hammer will not drive a *material* nail. It will be easy to show that all *material* objects obey the laws of SENSE; that they are both extensive and successive things; in fact, that they are INTUITIONS, that is, children of SENSE. What, let us ask, would be the external world without the FORMS of SENSE, TIME and SPACE? Could it be nature, as we apprehend it, consisting of *Sensations* formed into intelligent objects by the *twelve laws* of UNDERSTANDING — the Categories? No! it certainly could not; or *Sensation*, which is the *matter* of nature, must exist out of the sentient, which is both absurd and

impossible. Now, what are these twelve Categories? Neither more nor less than the *twelve* highest CONCEPTIONS that can be formed by the human mind. Every *Sensation* of which the mind is conscious must be classed under these twelve notions, which give an intelligent *form* to the *Sensation*, and constitute it a knowable object, or an object of nature. Whatever is not comprehended under the Categories is not conceivable; thus we obtain the *triad*:

#### KNOWLEDGE OF NATURE.

Intuition + Conception + Connexion = Material Nature.

#### So much for the Laws of the BODY.

Having shown that the laws of *matter* originate in the faculties of SENSE and UNDERSTANDING, we shall now proceed to develop the laws of *Spirit* from the only source left in the human mind — REASON. With a view to render the very distinct nature of these laws apparent, we shall remark that their specific difference is pointedly distinct. Every object of nature, that is, every object in TIME and SPACE, is finite — has a beginning, middle, and end, with respect to TIME, and is limited in extent with regard to SPACE. All the properties of *Spirit* are diametrically opposed to this

arrangement. They are all *infinite*, consequently, can never apply to *matter* as an object of nature. Since the laws of REASON are infinite in their nature, how applicable are they to the *Soul*, that immaterial and immortal part of man, that spiritual essence, which can never be ranked under the CATEGORIES, but, if it is to exist at all, must be secured in the human mind under the *laws* of REASON — the six *Ideas* ! As the laws of *matter* regard the *Body*, and, if judiciously employed, may promote the perfection, or, in other words, the Happiness, of the *Body*, so the laws of *Spirit*, if strictly followed, will insure the salvation of the *Soul*, or, in other words, establish its Virtue.

We have shown that INTUITIONS, or objects of nature, are the children of SENSE and UNDERSTANDING; so that every INTUITION is meaningless, until it is classed under the *twelve laws* of UNDERSTANDING — the Categories; and it is this operation alone that enables us to determine what sort of thing is actually in contact with the senses — a tree, a river, a horse, and so forth. Now, we say we know the object to be a tree. The Categories concur in giving the *form* to the *matter* received, or the Sensation; and this process is termed comprehending an INTUITION under a CONCEPT.

TION, which alone constitutes *Knowledge*. In the absence of INTUITION, there can be no Knowledge, because all that then remains in the mind is CONCEPTION, that is, conjecture.

How very differently is REASON circumstanced ! This faculty can know nothing, because, with respect to pure *ideas*, there is no INTUITION. Whence, then, does it derive its certainty ? Not from *Knowledge*, which always implies contact with SENSE ; but from *Belief*. What, then, is the nature of this Belief that produces such an all-powerful CONVICTION in the mind, as far to surpass all knowledge ? In the language of St. Paul it is FAITH — “ *belief in things unseen.*” Yet, so strong is this *faith* — which in truth is a *necessary* or *Rational* BELIEF, whose very contrary is inconceivable, that it can never be controverted. Here, then, is the real ground of our unshaken and stedfast belief in the Doctrine of our Saviour, because it not only accords with but is confirmed by REASON, to the very highest degree of moral CONVICTION. So strong is this “ *faith, or belief, in things unseen,*” that nothing offered to SENSE can at all be compared with its overpowering certainty. We have in the pure mathematics a striking and very familiar instance of the absolute or rational

*Belief* in things not seen. Every mental line with which mathematical figures are constructed is of this peculiar nature — who ever saw the *equality* of the *radii* ; yet who dare dispute this *everlasting truth* ! The reason of this is quite plain. Both *equality* and *radii* are productions of REASON and results of syllogism. How, then, can REASON contradict itself and still be REASON ! We must always bear in mind that this strict and systematic procedure with *immutable principles* is the work of PRACTICAL REASON, and completely independent of INTUITION. The position is, therefore, firmly established — that *Rational Belief*, which must not be confounded with the *contingent* credence given to Historical Facts, surpasses in the most supereminent degree all that falls under the cognizance of SENSE, and is termed *Knowledge*. So that our *Belief* in the “ Divine Revelation ” of Jesus Christ is so convincingly established on the grounds of REASON, that nothing that ever affected SENSE can be compared with this CONVICTION. It would be comparing infinite and pure *spirit* with changeable and corrupt *matter*.

The remarkable difference in the application of REASON, whereby it obtains the two appellations of *Speculative* and *Practical*, may easily be pointed out



so plainly that there can be no excuse in future for confounding the one with the other, and thus bringing REASON itself into contempt.

## PRACTICAL REASON

generates

LAWS for the SOUL :

the

LAWS of MORALITY.

## SPECULATIVE REASON

generates

LAWS for the BODY :

the

LAWS of NATURE.

All laws originate in *mind* and not in *matter*. The distinction between the operation of SPECULATIVE and PRACTICAL REASON cannot be too strongly insisted upon. A familiar example will render this distinction very evident. Suppose, as in the case of a Lottery — the distribution of prizes by chance — one thousand numbers in one wheel, and one thousand blanks and prizes in the other ; nothing can be clearer than that the purchaser intends by selecting the fortunate number to obtain the great prize. Can it be a question, here, whether he *speculates* in the Lottery ? Certainly not. Then this is an affair of SPECULATIVE REASON. For, either from the doctrine of chances or some happy dream, he fancies he has hit upon the lucky number. Every professional man *speculates* on advancing in his profession. The murderer calculates on accomplishing his design. Sufficient evidence of SPECULATIVE REASON,

whose result can never be resolved but by the *fact* — the INTUITION.

Different, indeed, is the case with PRACTICAL REASON. Here every thing is completely determined, and no speculation whatever permitted ; no doctrine of chances will here avail. If you follow the dictates of the Moral Law, you are good ; if designedly you do not, you are wicked : so says our Saviour. Dare you speculate with the salvation of your *Soul*, and sell yourself to the devil for the gratification of SENSE ? No ! REASON forbids the nefarious traffic, and brings the speculator to desponding shame. PRACTICAL REASON generates a Code of spiritual laws for the regulation of *spirits*, at the head of which it places the Moral Law. Now, all *motives* to action must be spiritual, originating in the *Soul*. Good *motives* are those alone which are performed out of reverence for the Moral Law ; and this is the only *spring* to good motives. Can there be here any doubt, any speculation, any calculating on chances, whether man had better barter his eternal *Soul* for the fleeting mammon of this world ! We sicken at the thought, turn pale at the shock, and feel an inward dread ! No, nothing comes to pass through chance and undesigning fate.

PRACTICAL REASON stands boldly forward to the author of the Code of Moral Laws Revealed to us by Jesus, and commands our unconditional obedience to these laws if we value our Salvation. Here nothing is uncertain, nothing doubtful: “*Thou shalt not lie,*” whatever may be the consequence. So strong, so true, so indelibly engraven on our hearts, is this law, that we stand conscience-struck at every transgression. Thus we perceive that our immortal *Soul* is a thing of absolute worth — a final end — nay, the very Scope of Creation. It is a thing of such intrinsic value and high importance, that it may not be disposed of at our will and pleasure; so that we cannot do as we will with our own, if we obey the Moral Law. Let any one contemplate suicide—making a false promise—or practising any deceit — and ask the approval of his conscience; he will soon find that every thing in the *Practical* field is absolutely and unalterably determined. The reason of this is plain. These *principles* refer to and reside in ETERNITY with the eternal *Soul* which they are framed to govern.

RATIONAL BELIEF

is

PRINCIPLE.

ACTUAL KNOWLEDGE

is

FACT.

Since the momentous and fundamental *principles* of Religion are thus suddenly transformed into *axioms* in the "SACRED SCIENCE," may we not confidently predict the safe and rapid progress that must follow this happy discovery — in awakening religious sentiments in the infantile mind, and acquainting it with the vastness of its ultimate destination. Religious Education will now proceed on the safe and sure path of Science. It can no longer be a question whether the child is first to be instructed in the dogmas of Catholicism, or at once initiated into the pure precepts of Primitive Christianity. In this Science, as in all other pure sciences, we are not left to a vague and uncertain choice of procedure ; but are constrained to commence with the sacred *axioms* : the Existence of God — the Immortality of the Soul — a Future State ; and, from these incontrovertible points, to develop the entire "Science of Religion," establishing on scientific grounds that perfect Code of Moral precepts revealed to us in the "Sacred Volume" by Jesus Christ, which at once preserves them from cavil, and assures us, that if we renounce that "Book" there is no other means of salvation : for that "Book" contains the "Sacred Science," the Word of God !—Will not the rising

generation have good cause to applaud the indefatigable perseverance of their predecessors in the successful investigation of the prime instrument of thought, the human mind, when scientific *Truth* stands boldly forward, and assures them that the “DIVINE REVELATION” of our Saviour points out the only road to Salvation, and that, according to common SENSE, cultivated REASON, and the “SACRED SCIENCE,” there can be no other ! Hence all departure from the “Sacred Book,” all disputation on its contents, and all petty divisions into sects, can only arise from incautiously confounding the HISTORY with the DOCTRINE, which the invaluable discoveries in mental science have enabled us in the present work completely and for ever to separate. No doubt whatever can now remain in the mind of man, which is his pre-eminent part — his *Soul* or his *Body* — the fleeting visions and fluctuating impressions of SENSE, or the permanent and eternal laws of REASON — the *facts* that occur on earth which, when recorded, are denominated HISTORY, and are properly enough termed the WORD OF MAN — or the *principles*, which are the spiritual things of heaven, and, being purified from the dregs of every thing earthly, constitute a DOCTRINE which is indeed the WORD OF GOD. How superior Faith is to Knowledge must now



be more than evident to the least reflective mind. Knowledge is founded on the evanescent impressions of SENSE, while Faith — “the belief in things unseen” — is inherent in REASON. We have already displayed the elements of *Knowledge*; we will now show the mental elements of *Belief*:

#### BELIEF OF REASON.

Conception + Idea + Connexion = Spiritual Nature.

Spirits are the offspring of REASON. How applicable, then, are the laws of the *Soul*, which is of a pure spiritual nature, to the laws of virtue, with which they are so congenial! What we call *Knowledge* and consider so very certain is really no more than a combination of *Sensations* to which UNDERSTANDING has given *forms*, and thus constituted them so many intelligible objects — INTUITION — *phenomenon* — a mere mental procedure depending upon some *Cause* out of the mind — *noumenon*; whereas, in RATIONAL BELIEF the whole procedure is entirely mental, and requires no foreign aid. It springs up from the very nature of REASON itself, and, like mathematical figures, is the same in the mind of a Peasant as in that of a Newton, if formed at all. Some minds are more cultivated than others; but no mind can make a circle that is not round. So with FAITH: some minds may have studied the subject more diligently

than others ; yet all minds are susceptible of equal advancement, or the enlightened only would inherit the kingdom of heaven. This scientific *Faith* is, with regard to CONVICTION, precisely on the same footing as the mathematics — both are built on Syllogisms. The marked distinction between Belief and Knowledge may be made very apparent, thus :

<p><b>BELIEF</b> arises from <b>REASON,</b> and is wholly and entirely <i>produced</i> by the Mind. Conception + Idea + Connexion = Belief, which constitutes</p>	<p><b>KNOWLEDGE</b> arises from <b>SENSE,</b> and has its matter <i>given</i> to and its form <i>produced</i> by the Mind. Sensation + Conception + Connexion = Knowledge, which constitutes</p>
<p><b>PRINCIPLE.</b></p>	<p><b>FACT.</b></p>

The laws of REASON, which are the laws of Virtue, furnish a Code for the regulation of the *motives* of our actions. *Motives* belong to the *Soul*, which resides in ETERNITY, and which, being of an infinite nature, requires infinite laws for its government. *Actions*, on the other hand, appertain to the *Body*, which occupies TIME, and, being of a finite nature, requires finite laws for its regulation. As the laws of SENSE and UNDERSTANDING are strictly confined to the arrangement of *matter*, and are consequently called the laws of physical or material nature, so the pure spiritual laws of REASON

regard the disposition of *spirit*, and must be considered as the laws of Heaven or of Virtue. The laws of SENSE—TIME and SPACE—when applied to *Sensation*, constitute material nature ; the laws of UNDERSTANDING—the *Categories*—are the formal laws of nature when in contact with *Sensation*. These very same laws, when abstracted from *Sensation*, constitute the pure mathematics ; consequently, nature is a compound of pure mathematical *form* and *Sensation*, which constitutes its *matter*.

It is a well known fact, that *pure* mathematics are entirely *free* from *Sensation* ; consequently, the Categories, which are the essence of these pure intellectual *forms*, must be quite distinct from the *forms* of SENSE—TIME and SPACE. Out of these pure mental essences—the Categories—REASON constructs its *ideas*, which of course must be still further removed from *Sensation*. To what can these laws of PURE REASON apply if not to *Spirits* ! As SENSE and UNDERSTANDING conjointly constitute nature from given *matter*—*Sensation* ; so REASON, from the intellectual essences of UNDERSTANDING—the Categories—constructs the *ideas* of the entire world of Spirits. It is the office of PRACTICAL REASON to form a code of laws for the government of the *Soul*, with the *moral law*, as revealed by Jesus Christ, at their head ; and it is the business of SPECU-

LATIVE REASON to free man from the instinct of animals, by giving a far greater scope to the laws of nature than is assigned to the bees and the beavers ; thus conferring on man the entire dominion over nature, which directly confirms the “Revelation” of Moses, who says : “Thou shalt have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.”

The constituent *principles* of the Human Mind, which have been here introduced expressly for the purpose of proving the truth of our assertion — that every thought, word, or deed, conceived, uttered, or executed, by man is bottomed upon the TRIUNE PRINCIPLE, have indeed been eminently successful in accomplishing their object. Not an atom of any one of these elements departs from this law ; but, on the contrary, confirms it for ever. So that from the minutest conceivable particle of TIME to the most comprehensive and overwhelming *idea* capable of being formed by the Mind of man — the TRIUNE DEITY himself — all confirms, corroborates, and substantiates, the everlasting *truth* of a TRINITY IN UNITY.

The glorious result of this reasoning, particularly as regards the supremacy of the *Soul* over the *Body*, must awaken in the mind sentiments of the deepest interest.

Of what avail are the transient gratifications of **SENSE** and their contracted span, in comparison with the immutable and everduring principles of **REASON** ! So strong is the comparison between the corruptible and contingent, which occupy **TIME**, and the necessary and incorruptible, which reside in **ETERNITY**, that, were the whole material world and all that exists in **TIME** for ever swept away and totally annihilated, yet not one essence of all geometrical figures, nor of all spiritual existences — which never can enter **TIME**, but reside for ever among the *universal* and the *necessary* — in **ETERNITY** — could receive the slightest injury from the destruction of that impure *matter* which never could approach the sacred and holy abode of *Spirits*. What is all this world of vanities and its alluring pleasures ? What their sum and substance here below ? A dream forgotten, or a bubble burst. But what says the dying Jesus ! — “ Believe in me, and ye shall never die.” **RESURRECTION** ! — that cheering word relieves my anxious *Soul*, and tells of joys yet to come, whose very duration can only be measured by **ETERNITY**. Eternity ! — pleasing yet awful thought ! Here the secrets of all hearts are disclosed, every artifice laid bare. What comfort, then, in carrying an upright conscience to the awful presence, and relying on the mercy of **HIM** who



has placed us in this world of trial, to prove our claim to brighter realms ! With what joy shall I look up when I behold my salvation drawing near ! Now, even now, my *Soul* clings to my Redeemer, who has interceded for all mankind, and promised forgiveness to the truly penitent, and assured us of the benign Grace of our Heavenly Father ! Thus has this faculty, which God has made to declare his own glory, fully borne out our assertion — that the Divine Author of the Human Mind is not even conceivable by his own offspring under any other form than the TRIUNE PRINCIPLE.

SENSE, the mere *passive* faculty of the Mind, declares this truth in the face of day, by showing that its *two* receivers, TIME and SPACE, must for ever stand in necessary *connexion*, or the Faculty is annihilated. UNDERSTANDING, with its *twelve* Categories — this *active* power of uniting *Sensations* into intelligible objects — with its host of *Triads*, leaves us speechless at this matchless truth. Finally, REASON, with its infinite series of boundless *Triads*, consummates the whole, and puts to shame every attempt to impugn the TRIUNE PRINCIPLE. We have now performed our promise, by showing that the *three* original and primitive Faculties of the Mind — SENSE, UNDERSTANDING, REASON — stand forth for ever in confirmation of this never-to-be-

controverted truth — a TRINITY IN UNITY: and that it is absolutely impossible either to think, to talk, or to act, without involving this *principle*. Consequently, the thought of *oneness* is both contradictory and absurd, for it is a *noneness*, or a complete nonentity. We may now assuredly affirm that the whole dispute on this vital *principle* of the “Christian Religion” is merely a verbal controversy. The Faculties of the Mind, with all their *triune* elements, may be conveniently exhibited at one view thus :

### THE MIND.

#### SENSE.

2 RECEPTIVITIES.

TIME.

SPACE.

#### UNDERSTANDING.

12 CATEGORIES.

QUANTITY.	QUALITY.	RELATION.	MODALITY.
Unity,	Reality,	Substance and Accident,	Possibility,
Multitude,	Negation,	Cause and Effect,	Existence,
Totality.	Limitation.	Action and Reaction.	Necessity.

#### REASON.

6 IDEAS.

Absolute	Absolute	Absolute	Absolute
Totality.	Limitation.	Substance,	Necessity.
		Absolute	
		Cause,	
		Absolute	
		Concurrence.	

#### RESULTS.

INTUITION,

present in

TIME and SPACE.

CONCEPTION,

absent in

TIME and SPACE.

IDEA,

out of

TIME and SPACE.

We cannot but be forcibly struck on beholding only *three* results as the primitive effects of the *three* original faculties of the Mind; and, the very instant the Mind begins to think at all, these results spring up, and are occupied in the process of thought, in the following manner. When SENSE is affected by something distinct from the mind, a *Sensation* is generated, which, being immediately arranged under the Categories of UNDERSTANDING, becomes an intelligible object. This procedure bears the name of INTUITION, while we are in the actual state of *Sensation*; but that of CONCEPTION when the object is withdrawn, and we refer only to its mental image. While we are viewing an object of nature — a rose — it is an *Intuition*; the recollection of this flower is a *Conception*. Thus the combination of *Intuition* and *Conception* constitutes nature in its only two references of *present* or *absent*.

$$\text{Intuition} + \text{Conception} + \text{Connexion} = \text{Nature.}$$

This procedure is entirely limited to TIME and SPACE; and objects, in order to be *known*, must not only exist within these limits but must also be finite. For the finite cannot grasp the infinite. Thus under the terms of *Intuition* and *Conception* we have entirely exhausted nature.

Nature, however, could not make itself, but must have a CAUSE, and this *Cause* may—nay, must—be *infinite*, or it could not accomplish its design. But where shall we find such a vast and supreme power? Surely not among the finite objects of nature, which are its own *Effects*. It would, indeed, be a gross perversion of thought to confound the *Effect* with the *Cause*. In TIME, therefore, we cannot hope to find the CAUSE of the things which inhabit this sphere, much less the CAUSE of TIME itself. Hence we are constrained to place this CAUSE in ETERNITY, and express this *infinite* and omnipotent Power by the term IDEA. A bare inspection of the Diagram will render this notion of *Infinite Cause* luminously conspicuous, and show the propriety of the definition—that IDEA is out of TIME and SPACE. The TRIUNE PRINCIPLE is here also powerfully evinced in the Relation of the *Cause* to its *Production*.

Creator + Creation + Relation = Universe.

The *three* primitive Results of the sublime instrument of thought—the Mind—must never be confounded with each other; and their definitions are so absolutely distinct and so completely determined that the one can never run into the other. They are such essential ingredients in all thinking that they cannot be too fully

displayed : they arise from their original sources in the following order.

SENSE  
makes  
INTUITIONS.

UNDERSTANDING  
makes  
CONCEPTIONS.

REASON  
makes  
IDEAS.

It is useless to deny a *truth* ; for, from whatever side we view it, its evidence becomes stronger, and it is sure to confront us at last. Though the dispute regarding the Triune Essence of the Divinity has lasted for so many centuries, we must now, in all candour, acknowledge that it is brought to a happy and final termination. The *three* results of the thinking Faculty — *Intuition*, *Conception*, *Idea* — stare us in the face, and exclaim— “We are a necessary and indispensable *Triad* ; we enter into the very constitution of all human knowledge, and without us there can be neither knowledge, thought, nor reasoning.” Annul either of the essences of this *triad*, which are the results of mental activity, and the Mind is destroyed : take away *Intuition*, and the mind cannot connect its Sensations ; destroy *Conception* — it cannot think ; remove *Idea* — it ceases to reason. We have already shown that each of these results is a *triad* in itself, and their sum total is also a *triad*. Therefore, in order to be consistent, we are con-



strained to retain this *triad* with the same pertinacity that we adhere to the necessity of *three* lines to compose a triangle — neither more nor less.

**Thus we have established the TRIUNE PRINCIPLE.**

We are not so vain-glorious as to pretend to enumerate the endless and inconceivable benefits that will naturally flow from this *right use of* REASON; nor, indeed, can we conceive it possible that the latest posterity will ever be able to do justice to the merits of this inexhaustible mine of intellectual wealth, the Mind, which first becomes conscious of its existence in the *finite* sphere of TIME, but expands and perpetuates itself in the *infinite* region of ETERNITY. The Mind! that offset of Deity — when first planted in the garden of TIME, buds forth in infancy, blossoms in manhood, fructifies in death, when it is transplanted into the soil of ETERNITY, where it matures its fruit to its own everlasting satisfaction, nourishing itself on the never-fading joys which it has stored up in its progress, and where, amidst enraptured seraphs, it sings the praises of its great Creator.

We will nevertheless attempt a feeble display of our mighty wisdom, by showing at least one powerful benefit

resulting from the unrivalled discovery of the **TWENTY** elements of the Human Mind. The **CONVICTION** of the truth and divinity of the "**CHRISTIAN RELIGION**" will go hand in hand with the development of **REASON**, till it has reached the climax predicted by its Divine Founder—the only true and sole religion for all rational beings, not merely confined to that insignificant speck in the vast ocean of creation, our earth, but the pure, perfect, and permanent "**Religion**" of all rational *Spirits*, in all their infinite and diversified grades up to the very Throne of God! Here we defy refutation, and challenge the detection of any hidden fallacy. Thus by treating "**Religion**" as a Science, and making **FAITH** stronger and more firm than *Knowledge*—however overpowering these splendid truths may appear to finite capacities, yet they sufficiently vouch for the veracity of our prognostication.

**REASON** is legislative in the kingdom of God! This basis of Morality is the author of its own *principles*, and commands the man of **SENSE** to approach the judgment-seat of **REASON**. Here the supreme judge, Conscience, that spirit of truth promised by our Saviour—the Comforter—pronounces sentence upon the man of **SENSE**, and either acquits or condemns him, according

as the action merits. Thus we render an account of our deeds to the Knower of Hearts. How can we contemplate with sufficient awe and reverence that *Being* who created us and endowed us with REASON, not only as the means of knowing all our *Duties*, but also to show us when we transgress and when we do our duty. This contemplation leads the Mind naturally to the *idea* of "Religion," and proves that it is the duty of man to have "Religion."

I cannot better conclude these reflections on REASON than by repeating some of the lucubrations which I addressed to my countrymen some twenty years since on this highly important view of the Rational Faculty. "Having effectually clipped the wings of SPECULATIVE REASON, and thus for ever prevented it from ranging about and losing itself among unattainable objects, and amusing itself with sophisms and contradictions; and having firmly established the supremacy of PRACTICAL REASON, we find ourselves in possession of the following glorious results: the existence of God—the immortality of the Soul—the Freedom of the Will—a Future State—the only True Religion—a perfect System of Morals—and, lastly, the elevating conviction that man is the *final end* and SCOPE OF CREATION."

It must ever be remembered that SPECULATIVE REASON strives after the greatest systematic unity of all our *Knowledge*; and that PRACTICAL REASON strives after the greatest unity and consistency among our *Desires*.

On the Triune Principle,

AS CONSTITUTING THE ESSENCE OF THE

JUDGING FACULTY.

After the proofs we have already adduced in support of our assertion that the TRIUNE PRINCIPLE forms the foundation of all thinking, it seems almost superfluous to proceed further on the subject. Yet there may be minds so superficial as not to penetrate below the surface, and content to take appearance for truth. Even these, if they think at all, must exert the JUDGING FACULTY; it may be well, therefore, to convince them that they cannot judge of the most trifling thing in nature without confirming all we have stated regarding the TRIUNE PRINCIPLE.

The first essential ingredient in judging is to have something to judge of — and this is called the *subject* in the judgment. All thinking, judging, and acting, are vain, not to say impossible, without objects. Hence

the absolute necessity of something to judge of. Logic is perfectly indifferent as to whence the objects come, or how they are produced, so long as they are *present* when it exercises its functions. It may, therefore, be well called a “dogmatical science” which assumes that the things are as they appear. This is, indeed, not penetrating below the surface. Thus, when I strike my head against a stone wall, I determine that the object is in fact, as denominated, a stone wall, *per se*. It has, however, long since been settled by science that the *pain* we feel is wholly in the mind and not at all in the object; that sounds, colours, and so forth, are merely *Sensations* in the mind: carry this reasoning one step farther, and the truth is disclosed. Say that all we know of the things which surround us is only *Sensation*, and our famed stone wall will turn out to be merely a mental object — INTUITION.

All the objects of nature, in spite of this dogmatic Science, will, therefore, prove to be INTUITIONS, and *these* constitute the *subject* in all judgments of experience.

In order to form a judgment it is not sufficient to have a *subject*; we must also assert something respecting it; that is, either *affirm* or *deny* it to be



heavy or light, thick or thin, black or white, and so on ; this is called attributing a *predicate* to a *subject*. The nature of this predicate is worthy of investigation. In all judgments of Experience, the *predicate* indicates some quality that we either affirm or deny of the *subject*. Now, the *subject*, being the thing—INTUITION—judged of, our purpose is to distinguish it from other objects by some peculiar quality—as a red rose, or a white rose. Here the INTUITION, rose being the *subject*, it is quite clear that *red* or *white* is not the thing, but merely the distinctive quality. For instance, the notion, *red*, is not confined to the individual rose under consideration, but refers to all *red* things in nature. But, as we cannot experience all *red* things, we are constrained to conceive them ; so that the *predicate* is a CONCEPTION.

We are now most certainly in possession of *two* very essential ingredients for forming a judgment: the *subject* and the *predicate*—INTUITION and CONCEPTION. These are, indeed, the *matter* of a judgment, as the bricks are the *materials* for forming a house. Yet, another very essential part, without which we should neither have a house to live in nor be able to form a judgment, that is, the *cement*, the *junction*, the *union*,

the *connexion*—that bane of philosophical reasoning—is yet a desideratum. This stumbling-block, which has occasioned so much controversy, we trust we have now for ever removed, by showing that *connexion* is just as *necessary* to compose *one* thing as it is necessary that that thing should have parts. The one without the other is impossible. So that, like the *three* lines of a triangle, we may think them apart; but, the moment we really take away one line, the triangle is annihilated. Thus we have proved to absolute CONVICTION that the TRIUNE PRINCIPLE forms the foundation of all judging and of all thinking. The οὗτος, ἕτερος, συνεχής, is here still further proved, in case what has preceded should have failed.

In the Science of Logic, the name given to this *connexion* is *copula*; hence a judgment consists of *three* necessary constituent parts: Subject, Predicate, and Copula. The subject and predicate constitute the *matter*; the copula is the *form* of the judgment, because it determines how the materials are to be arranged—whether affirmatively or negatively. It may now be asked what indicates the *necessary connexion* between INTUITION and CONCEPTION so as only to compose one thing. The solution of this *apparent* difficulty

is the key to the “Philosophy of Mind,” and at the same time furnishes a full demonstration of the truth of the TRIUNE PRINCIPLE. We clearly perceive that there is a great difference between the extent of the *subject* and *predicate*. The *rose* for instance bears no comparison whatever with the extent of the *red* colour spread over the objects of nature. Now this difference in extent is expressed by the term *sphere*, and in all judgments the sphere of the *predicate* exceeds that of the *subject*. The *rose*, however, is an INTUITION, and the *red* colour is a CONCEPTION. Having determined that the sphere of the *Conception* is uniformly greater than that of the *Intuition*, the difficulty instantly vanishes when we see that the *Intuition* is comprehended under the *Conception*; and this act in “TRANSCENDENTAL PHILOSOPHY” is equivalent to the *copula* in Logic; thus:

Subject	+	Copula	+	Predicate	=	Judgment.
Intuition	+	Connexion	+	Conception	=	Knowledge.
Rose	+	is	+	Red	=	Red Rose.

The proofs of the TRIUNE PRINCIPLE are actually overpowering. We cannot even speak of the most trivial thing in nature without evincing the presence of this eternal and everpervading *principle*. In only remarking on the colour of a *rose*, we find that this

*principle* is involved. On beholding a “stone wall” we find it again. But we have determined that the *stone wall* is an INTUITION, that is, merely a mental representation, which can exist only in the mind. INTUITION, which is the *matter* of Knowledge, is quite meaningless till it is placed under a CONCEPTION, which gives it an intelligible *form*, and in fact constitutes it *Knowledge*. The mental process of comprehending the INTUITION under the CONCEPTION may well be called *connecting* the one with the other—the οὗτος, ἕτερος, συνεχής, or the very essence of the “TRIUNE PRINCIPLE.” INTUITION without CONCEPTION is *matter* without *form*; the converse is too apparent which is *form* without *matter*. Both these cases are not only absurd but impossible. Hence the necessity of the absolute *conjunction* of INTUITION and CONCEPTION to produce the most common object of *Knowledge*. It must always be remembered that when the object is *present* — as this book — it is called an INTUITION; but when it is out of sight it is not out of mind, for the recollected image of the *absent* book is a CONCEPTION.

It is so strikingly evident that *Sensations* can only exist in the sentient being that we need not attempt a

laboured proof of so notorious a fact. If *Sensations* can exist only in the mind, though evidently produced by something distinct from the mind, it is quite absurd to suppose that INTUITION, which is a mere compound of *Sensations*, can be out of the mind. Yet this inevitable illusion pervades all minds that are not deeply imbued with "Mental Philosophy." It is however high time to expose this appalling hindrance to all *real* enlightenment — this dead stop to all intellectual advancement. In the preceding example, that cluster of *Sensations*, which we call a *rose*, is wholly in the mind, and the very *matter* of all the Knowledge we have of nature is actually—INTUITION. The science of "Logic" is *bonâ fide*, and really the author of this inveterate prejudice. This Science is so careless and unconcerned whence it obtains its objects, or of what they are composed, so long as it finds objects at hand on which to exercise its functions, that in all cases it assumes that they are, in fact, as they appear.

This fatal error has kept the world chained down in utter darkness and degrading ignorance from the Creation. Yet bright *Spirits*, like gems, have occasionally bespangled this profound gloom. Appearance would send the glorious orb of day round our insigni-



ficant globe: REASON at length has vanquished this absurdity, and restored things to order. Appearance would place stone walls, fortified castles, rivers, trees, continents, and oceans, out of the mind: REASON will not have it so. What!—INTUITIONS out of a mind! Whoever seriously insists upon this must indeed be out of his mind! What!—*Sensations* out of the Sentient! Surely when we converse about these objects of nature, we only describe the various clusters and combinations of *Sensation* which we falsely—through inattention—consider out of the mind. But most certainly all we say about these things can only be what we know of them—and where can knowledge be if not in the mind? Certainly, no where! REASON now thinks it high time to correct this error, and to prove that, as INTUITION is the *matter* of Knowledge, it must also be in the mind.

Having thus finally settled that the *matter* of Knowledge—INTUITION—is in the mind, we will now proceed to investigate the *form* of Knowledge. Here, indeed, we shall be forcibly struck with the bright effulgence of a light that has shone forth in modern days—ay, even to eclipse that splendid ray which showed the great parent of light to be stationary.

Providence is ever dispensing its goodness by sending forth superior *Souls* to exert their influence for progressive enlightenment. In the present instance of its benignity, what thanks, what gratitude, what admiration, can equal the magnitude and importance of the boon conferred—a complete “revelation” of the entire fabric of the “Human Mind,” and the perfect establishment of its **TWENTY ELEMENTS**!—Without this desideratum, the *form* of Knowledge, as heretofore, must have remained in impenetrable darkness, only to perplex the anxious inquirer after truth. But *now* he sees his way most clearly; he is *now* furnished with a chart and compass; and may safely steer his devious course amid the rocks and quicksands which are so plenteously strewed, though hidden, in the seas of speculation, and yet avoid all these dangers.

This “**TRANSCENDENT SCIENCE**” defines *form* to be *the arrangement of the parts of matter*, which, in common parlance, is called giving a *shape*, as *connecting* or placing the bricks into a square, or composing an Apollo of plaster of Paris. In Knowledge, we shall have to consider *form* under two distinct points of view. First, **INTUITIONS** must have a *form* or mode of being, which is grounded in the nature of **SENSE**, and

is either that of *extension* or *succession*, their *matter* always being *Sensation*. INTUITIONS can only constitute the *matter* of Knowledge when they are comprehended under CONCEPTIONS, which give them an intelligible *form*. Hence the necessity of analysing CONCEPTION, in order precisely to determine the nature of an intelligible *form*.

Now, the *form* of every thing in nature has the properties of QUANTITY, QUALITY, RELATION, MODALITY. A thing without these essential requisites is, in fact, no thing. To determine what QUANTITY of things—INTUITIONS—are *present*, we are quite sure they must be included in the TRIAD—*One, Many, All*. Precisely to settle the QUALITY of the objects under consideration, we are equally certain that they must be included in the TRIAD—*Reality, Negation, Limitation*: for we can only pronounce the objects before us to be *real* things of nature—INTUITIONS—when we can assign to them definite limits; that is, be sure they are not illusions: this, however, can only be done by negations. Lastly, in order to state positively what sort of thing—INTUITION—is before us, it must assuredly stand under the only *three* possible relations that connect all the objects—INTUITIONS—of nature,

under the TRIAD — *Substance and Accident, Cause and Effect, Action and Reaction*. This at first may appear a somewhat complicated process ; but the mind accomplishes it as quick as thought, for it is the very essence of thinking, though neither sufficiently known nor accurately attended to. Thus, when I think of a *rose* in general, it is a CONCEPTION, comprehending all the variety of roses in the world ; but, when I pluck a particular *rose*, this is an INTUITION, or one that is included in the first *Triad* as to NUMBER, and having certain properties and qualities comprised in the second *triad* as to DEGREE ; and, lastly, it stands under every member of the third *triad*, first as being a subsisting *rose*, which fills SPACE and occupies TIME, and thus while *present* is PERMANENT ; secondly, as being produced by the rose-bush, it is the *Effect* of a *Cause*, and thus evanescent or *Successive* ; finally, while held in the hand, it has its place in space fully DETERMINED by the reaction of the hand, otherwise it would fall to the ground. This process is called giving an intelligible *form* to the INTUITION, or placing the particular *rose* under the CONCEPTION, and thus constituting it a knowable object. We now say — “ *I know it is a rose.* ”

It must be obvious that these are the self-same "CATEGORIES" employed in a former chapter to construct the objects of nature. To this circumstance Logic, however, pays no regard. Finding so many original notions stored up in the mind, it makes no scruple to employ them, without inquiring whence they came; but it instantly uses these *triads* as so many CONCEPTIONS, which it predicates of the INTUITIONS, on which it exerts its judging functions. These CONCEPTIONS are the most general *forms* of natural objects; that is, the manner in which INTUITIONS are *connected*, in order to render them intelligible objects, or they are the most general CONCEPTIONS under which natural objects can be classed. When the "CATEGORIES" are employed to construct the objects of nature, this process is called the *Constitutive use of UNDERSTANDING*; but, when merely employed to classify the objects already constructed, it is termed the *Regulative use of UNDERSTANDING*. The INTUITION, rose, being thus not only fully constructed, but absolutely *determined* as to Quantity, Quality, and Relation, it only remains now to show the mode of its existence, under the TRIAD of — *being in any time, in a certain time, or in all time* — that is, whether the rose is



POSSIBLE, ACTUAL, or NECESSARY. Here we have no difficulty in determining the case; for, holding the *rose* in our hand we are sure that it is an *actual* rose, and must be classed among existing things in the *triad* — MODALITY.

Logic, finding these *twelve* original CONCEPTIONS ready prepared in the mind, does not hesitate to make use of this compound of *triads*, and to erect them into *twelve* PRIMITIVE JUDGMENTS, which it also arranges under the four heads of Quantity, Quality, Relation, Modality, in distinct *triads*, precisely corresponding with the original *triads* which constitute the UNDERSTANDING. Though this perfect set of *triads* was collected and arranged by Aristotle, more than three centuries before the birth of our “Saviour,” yet the roots from which they spring — the CATEGORIES — were not unfolded to us till within the last half century. The remarkable coincidence that exists between each *Category* and its corresponding *Judgment* is so striking as to require no further proof of their correctness. The CATEGORIES, however, are not left to this slender proof of their truth and completeness: they carry with them an internal CONVICTION of their absolute perfection; of the total impossibility of dispensing with any *one*

of them, changing their order, or either augmenting or diminishing their number. This set of *triads*, therefore, stands forth triumphantly in proof of our assertion that the TRIUNE PRINCIPLE is coeval with the human mind, for it constitutes its very essence.

The attempt to prove the absolute completeness of Aristotle's JUDGMENTS has been a very favourite occupation with the learned for many successive centuries. The erudition which has been bestowed on this fascinating investigation is almost incredible. Yet this perfect set of *triads* has never undergone any change—nay, when a *truth* or a *principle* is discovered the more it is investigated the stronger becomes the CONVICTION of it. How, then, can it undergo a change! The *principle* of circularity must have been as perfect in the mind of Adam—if he ever conceived a circle—as at the present day; and it can never change, so long as a human mind exists to *form* the CONCEPTION of a circle. So much for the accuracy of Aristotle's set of *triads*, or the twelve original *principles of Judgment*.

The *twelve* CATEGORIES, which are the aborigines, the primitive roots, the *first principles*, whence all nature springs—as well as the *twelve* original JUDGMENTS of Aristotle—must be absolutely capable of

producing, from their own *pure* nature, a conviction of their *truth*, so complete and overpowering as to defy all controversy: for, showing them to be *principles*, we at once stamp them as self-evident and necessary truths, inhabiting the infinite abode of ETERNITY, where error cannot exist. It will be extremely interesting to see each of these *Judgments* growing up from its original root — “CATEGORY” — and to trace the strong affinity that subsists between them, so that the correctness of the long-proved table of JUDGMENTS seems, as it were, to establish the truth of the *twelve* original *principles* of intellect, which, however, do not in the least stand in need of this extraneous support, but carry with them a full conviction of their own all-perfect completeness\*. This absolute completeness of the CATEGORIES does not in the least diminish the interest we feel in tracing the happy coincidence which occurs when *truth* meets *truth*. For this purpose we shall so arrange the table of “CATEGORIES” and the table of JUDGMENTS that on mere inspection the whole of this captivating

\* The whole of this procedure is formally proved and fully demonstrated in a treatise on “Logic”—which I published about twenty years since, with illustrative plates—in which the supremacy of *Moral Belief*, or the “Conviction of REASON,” over *Knowledge* is also established—in the ENCYCLOPÆDIA LONDINENSIS, Vol. XIII., page 12, Art. LOGIC.

similarity must be quite apparent, for it must be evident to the least reflective mind that each Judgment has originated from its primitive root, *Category* ; thus :

### JUDGMENTS OF UNDERSTANDING,

ARISING FROM THE APPLICATION OF THE

### CATEGORIES

to the

### THINGS OF NATURE.

#### 12 CATEGORIES.

QUANTITY.	QUALITY.	RELATION.	MODALITY.
Unity,	Reality,	Substance and Accident,	Possibility,
Multitude,	Negation,	Cause and Effect,	Existence,
Totality.	Limitation.	Action and Reaction.	Necessity.

#### 12 JUDGMENTS.

QUANTITY.	QUALITY.	RELATION.	MODALITY.
Singular,	Affirmative,	Categorical,	Problematical,
Particular,	Negative,	Hypothetical,	Assertorical,
Universal.	Infinite.	Disjunctive.	Apodictical.

Now the secret is out, why the identically same objects are considered under two very distinct points of view : “Logically” as objects of nature, *per se*, or as totally independent and absolutely distinct from ourselves ; “Transcendentally” as objects, *phenomena*, wholly and entirely constructed by the human mind

from given *matter*, Sensation, produced by a CAUSE, *noumenon*, distinct from the mind. Our *rose*, for instance, “Transcendentally” considered, is not a thing in itself, *per se*, but merely an INTUITION, a *phenomenon*, in fact, a mere appearance, composed of *matter* given to the mind, *Sensation*, and comprehended under the *twelve* “CATEGORIES;” thus constituting it an intelligible object, and being both in TIME and SPACE a decided object of nature, under the name — INTUITION — or mental representation. This identically self-same *rose*, “Logically” considered, is a distinct object of nature, *per se*, wholly independent of ourselves, and having the self-same existence whether perceived or not. In this assumption lies the logical illusion. To assert that the *rose*, which is merely a cluster of *Sensations*, can exist in its *present* appearance out of a mind, is to affirm that *Sensations* can exist out of the Sentient — totally absurd, and sheer nonsense ! What ! a *Sensation* where sensations cannot exist ! — worse than madness ! Now, indeed, we have detected the false tricks which Logic has practised on ignorant man — making him fancy that his own *notions* are objects distinct from his own mind — a more palpable absurdity than converting *inanimate* matter into *thinking* mind.



Science, however, has at length set this matter at rest. We willingly grant to Logic the privilege of employing its own phraseology in its own way, provided it permits a more profound "Science" to translate this language so as to prevent all misconception. The astronomer is not annoyed by the unscientific language of every almanac, which states that the sun rises at such an hour and sets at such an hour, though this luminary is all the while stationary; the illusion being produced merely by our diurnal motion. The Logician, that is to say, the fireside philosopher, who never penetrates below the surface, will find his end fully answered in this loose phraseology, as it is the ordinary language of the world; and, indeed, it is very convenient, provided he does not impugn the more Scientific terminology of the Transcendentalist, who merely, with the privilege allowed to the astronomer and the chemist, translates these vulgarisms into the terms of his own vocabulary. Though common salt is dignified with the high epithet of *muriate of soda*, yet no confusion ensues. So, with our *stone wall*, it hits just as hard when called INTUITION, and

"that which we call a rose

By any other name would smell as sweet."

Thus we have two distinct languages—the language of Science and the language of the world—and yet all this without causing the least confusion. It would, indeed, be a pity to disturb the quiet possession of this harmless treasure, merely to produce a lengthened phrase, but no real benefit: as, for instance, to say, “I shall depart at *sunrise* and return at *sunset*.” So, indeed, it would be equally inconvenient, in asking for the book that lies on yonder slab, to use such distressing technics as — “Pray give me that INTUITION, comprehended under the CONCEPTION, which constitutes it *Knowledge*, commonly called a volume of Shakspeare; or to request that lady to pass the *muriate of soda*.”—The nature of the two Sciences will have two distinct languages: let nature then have her way — disturb nothing, but know all — and let each revel in the delight of his own fancied happiness.

The “Philosophy of Mind,” as a *pure* and strict Science, will have its own peculiar dialect; and, being of a Constitutive nature, it must wholly construct our *rose* from *matter* given to the mind. The first impressions from an external CAUSE — *noumenon* — are received by SENSE in its two mental receivers, TIME and SPACE, which impart the laws of *Succession* and

*Extension* to the Sensation. Here end the effects of the PASSIVE part of the mind — giving the *form* to the *matter*, as the mould communicates its shape to the wax. UNDERSTANDING then commences its ACTIVE operations, by arranging this *matter* under the twelve CATEGORIES. The cluster of sensations which compose our *rose* is perfectly destitute of meaning prior to this subsumption, which takes place in the following order.

First, the *rose* is a *unity*, being one object ; having many leaves, or parts, it is a *multitude* : these, being circumscribed by an outline, constitute it a *totality*. Here ends the operation of the first TRIAD.—The *rose* certainly addresses our senses while present, and must be considered as a *reality*. This is only possible by its being surrounded by *negation*. For, if we could not affirm that which is *rose* and deny that which is *no rose*, it could not be a knowable object : this very circumstance produces *limitation*. This concludes the operations of the second TRIAD.—But the *rose*, while we are looking at it, lasts in time and is permanent in space ; thus it is a *substance*, having *accidents*, that is, peculiar properties, which distinguish it from other objects. It was not always a *rose*, for I saw it a bud ; then it has blown on the tree, and is the *effect* of a *cause*. But

I hold it in my hand, which determines its place in space; for the *reaction* of my hand counteracts the *action* of gravity. This terminates the operations of the third constitutive TRIAD.

Now, then, we have absolutely constructed a *rose* from given *Sensations*, merely, though unconsciously, by the operation of these *Nine* active powers. This process will be best proved by analysing any — nay, every — object of nature, for we definitively pronounce *that* not to be an object of nature which does not consist of the joint produce of these *nine* constitutive powers. Try the human *Soul*, for instance; though its existence never can be doubted, yet it will not rank under the “CATEGORIES.” Hence it is no object of material nature in TIME, but a *pure*, perfect, and immaterial *Spirit* residing in ETERNITY.

Transcendentally, we have constructed the *rose* from given *Sensations*, and thus constituted it *one* of the objects of nature. There is still another operation to be performed, that is, to determine how the *rose* belongs to nature. Objects may form part of nature, like the inhabitants of the moon, without our knowing whether they exist or not. But, as the thought contains no contradiction, it proves its *possibility*. With regard to our *rose*, the case is very clear; for, as we

hold it in the hand, that proves its actual *existence*. Nothing, however, can exist which is not possible; neither can it do otherwise than exist while it is present; and this proves its *necessity*. This final determination of the mode of existence of objects of nature is the last operation of the last TRIAD of UNDERSTANDING.

What SENSE and UNDERSTANDING have done in the construction of *material* nature, REASON accomplishes with regard to *immaterial* nature, that is, the *Kingdom of Spirits*. Here, however, a most striking difference must be remarked. SENSE receives the given *matter*—Sensation—from a CAUSE—*noumenon*—totally distinct from the mind, to which *Sensation* it communicates the properties of *Extension* and *Succession*, and, by a spontaneous act, concocts this *given matter* into INTUITION. This intuition remains an unintelligible object, till UNDERSTANDING exerts its spontaneous activity, and arranges this *given matter* under its *twelve CATEGORIES*; thus, not only giving it an intelligible *form*, but actually, by this mental process, constituting it one of the objects of material nature.

**In this manner NATURE is produced.**

With REASON the case is, indeed, very different. This *pure* Faculty has no occasion to wait till it is propelled



into *action* from without, for all its resources lie already within the mind. It need, therefore, merely exert its own *pure*, spontaneous *activity* to produce all its *ideas*. What, then, are these *pure materials* out of which REASON constructs its *ideas*? When we are told that they are the "CATEGORIES" — which we already know to be perfectly *pure principles*, for they are the very constituent essences of the UNDERSTANDING — we need no longer wonder at the exquisite *purity* and perfection of "PRACTICAL REASON."—That the *ideas* formed by REASON may be *pure*, the materials of which they are composed must also be absolutely *pure*. But, as the *purity* of the *Categories* cannot be doubted, neither can the compounds of REASON—its IDEAS—be for one instant doubted. It is a most interesting occupation to trace the generation of these *ideas* from their pure sources, and all this without requiring any foreign aid. This process must then be as *pure* as the results, and carry with it the utmost CONVICTION of which the mind of man is susceptible, far surpassing the accuracy of mathematical conclusions, which involve TIME and SPACE; while these pure conclusions of PRACTICAL REASON quit the field of the FINITE, and construct their own *pure principles*, which are wholly

mental, that is, perfectly "*spiritual*," and reside in the territory of the INFINITE alone. These *laws*, being once awakened in the mind, are *now* and ever will be, what they ever have been, perfectly *pure*, that is, "*divine*;" in fact they are emanations from the Deity, or, as we express it, the "WORD OF GOD" — *laws* which must be obeyed in spite of all the alluring seductions of SENSE. The following table will display at one view this very important procedure of that high gift of the Almighty—"REASON."

## IDEAS OF REASON,

SHOWING THE MANNER IN WHICH THEY ARISE FROM THE

### CATEGORIES

of

### UNDERSTANDING.

#### 12 CATEGORIES.

QUANTITY.	QUALITY.	RELATION.	MODALITY.
Unity,	Reality,	Substance and Accident,	Possibility,
Multitude,	Negation,	Cause and Effect,	Existence,
Totality.	Limitation.	Action and Reaction.	Necessity.

#### 6 IDEAS.

QUANTITY.	QUALITY.	RELATION.	MODALITY.
Absolute	Absolute	Absolute	Absolute
Totality.	Limitation.	Substance.	Necessity.
		Absolute	
		Cause.	
		Absolute	
		Concurrence.	

REASON constructs the *ideas* of the Spiritual world in the same manner that UNDERSTANDING constructs the *intuitions* of the Material world. The *ideas* of REASON, being wholly *free* from TIME and SPACE, can reside only in ETERNITY. Well, then, may PRACTICAL REASON be the author of the Moral Law, and all reasonable beings bound to obey its dictates, since it is the law of REASON itself. The *ideas* of REASON are the very roots from which all our notions of *spiritual* objects arise, and without which no such thoughts could enter the mind. They are indigenous in the soil of intellect. Hence the conclusions of REASON must be absolutely commanding for all rational beings. Thus REASON generates the *ideas* of the "Kingdom of Spirits" from spiritual *matter* already lying in the mind, and which constitutes its very elements. But what can be more *spiritual* than the *ideas* which REASON constructs from these *spiritual* essences!

REASON  
generates the  
IDEAS  
of the

SPIRITUAL WORLD.

SENSE AND UNDERSTANDING  
construct the  
INTUITIONS  
of the

MATERIAL WORLD.

As neither *intuitions* nor *ideas* could possibly exist without the *matter* of which they are composed being

*given*, what stronger proof can be desired of the existence of a CREATOR ! Who but a Creator could furnish the materials of which both *intuition* and *idea* are composed ! Hence the portion of information intended to be communicated to man by the first mental representation — INTUITION — is accurately conveyed — the order and regularity of the phenomena in TIME and SPACE, and the constant round which they perform — the oak and the acorn. The information intended to be conveyed by IDEAS is that which is communicated through the channel of the “Moral Law,” which must be considered sacred, as emanating from the Omnipotent, who communicates his will through this perfectly pure channel — the “CATEGORIES.” — They are the *matter* of which PRACTICAL REASON constructs all the precepts which express the *will* or “WORD OF GOD,” as revealed by Jesus Christ. All we know of the world of SENSE is INTUITION ; but we know not the CAUSE out of the mind which produces Sensation. Here there is something *known* — the *Sensation* — and something *not known*, which is its CAUSE : this is called Knowledge *à posteriori*. All we know of the world of REASON is IDEA. Here, indeed, is a marked difference : in the knowledge of REASON

all its resources lie in itself. The very *matter* of which it constructs its *ideas* is already in the mind—the “*Categories*”—which are *pure principles*. What, then, but perfectly *pure* information can be furnished by them! This is called Knowledge *à priori*, where both *matter* and *form* already lie in the mind.

Logic proceeds in a very different manner. Totally regardless of this *constitutive* process, and finding an ample store of objects on which to exert its functions, it immediately proceeds to classify and *regulate* these ready-made objects of nature. It performs its operations in a very simple way, by placing each finished object under only *one* member of each TRIAD. So that our rose will be arranged under its *twelve* JUDGMENTS in the following order :

## QUANTITY.

## QUALITY.

## RELATION.

## MODALITY.

Singular.

Affirmative.

Categorical.

Apodictical.

One rose.

Red rose.

Subsisting rose. Absolute certainty.

Logic, having established the *twelve* primitive CONCEPTIONS of UNDERSTANDING as so many abstract notions, proceeds to arrange all nature into classes by its *three* primitive functions — *Comparison*, *Reflection*, *Abstraction*; in fact, it has no other way of procuring CONCEPTIONS from given INTUITIONS



than by employing these universal conditions of all CONCEPTION. Thus, for instance—I see a fir, a willow, a lime ; first, I *compare* these objects together, and I perceive that they differ from each other, with respect to their trunks, their branches, their leaves, and so on. I next *reflect* upon that in which they agree, or which is common to them, namely, a trunk, branches, and leaves. Lastly, I *abstract* from the size, figure, and so on, of their different parts ; and in this manner I obtain the CONCEPTION of a *Tree*.—So, with our *rose*, Logic acknowledges it to be a ready-made object of nature, and accordingly classes it under the CONCEPTION — rose in general.

The Judging Faculty exercises its functions in two ways. It is not more remarkable than true, that we have but *three* distinct kinds of unity upon which to employ the judging power — INTUITION, CONCEPTION, IDEA. The different manner of uniting these *three* wholes will explain the nature of those two operations. When the INTUITION is *immediately* united to the CONCEPTION, the first operation is apparent ; for the one is included in the other, that is to say, the INTUITION, *grass*, is comprehended under the CONCEPTION, *green* ; which, with the third member,

the *copula*, produces the Judgment—*the grass is green*. In all *immediate* judgments the *subject* and *predicate* are so intimately *united* that if you annul the one the other vanishes.

Subject	+	Copula	+	Predicate	=	Judgment.
Intuition	+	Connexion	+	Conception	=	Knowledge.
Grass	+	is	+	Green	=	Green Grass.

It must be abundantly evident that in all Knowledge the INTUITION, which is the *matter* of Knowledge, must stand in close and absolute *connexion* with the CONCEPTION, which is the *form* of Knowledge, or we should be reduced to the absurd position that there is *matter* without *form* — a total impossibility. Hence the necessity of this *Triad*. But we must also remark that the *connexion* of these two essential ingredients in Judging does not admit of the intervention of any other notion, and consequently they are called *immediate judgments*. They may also be called *instinctive*, allowing no choice—likewise Judgments of UNDERSTANDING and SENSE. It will best suit our purpose to call them Judgments of “SENSE,” as every person perceiving “*green grass*” can have no choice, but must *immediately* acknowledge the fact, and generate our *Triad* as above. This fully explains the nature of the first *mode* of judging.

We cannot be too particular in investigating the nature of the second *mode* of Judging. Here all the *three* unities are called into play in order to constitute a *mediate* judgment. If I assert that “*Heautontimorumenos can carry a man,*” we have before us an affirmative judgment ; but certainly one that is neither *self-evident* nor *instinctive* ; for this judgment requires a *proof* in order to obtain universal assent. This proof must be sought for, which act implies *choice*, that is, we must select from among our stock of Knowledge a CONCEPTION that equally relates to both *subject* and *predicate*. Till this is done, all is dark and dreary nothingness. The power, however, to choose CONCEPTIONS at pleasure is the peculiar property of REASON. Here no *instinct* avails. In this gift we far outstrip the brute. If we are fortunate in finding the proper CONCEPTION that bears upon the case, the difficulty is solved ; till then, the thing is in utter darkness, and appears to be totally inexplicable. Thus our earth was for very many centuries considered as the immoveable centre of the universe. This judgment was firmly believed to be both correct and true ; but it was neither the one nor the other. Yet Logic was satisfied with the *false appearance*. At length en-

lightenment found a CONCEPTION that overturned this error, and established the *truth*. So, with our “stone wall” and all the other objects of nature, the CONCEPTION is *now* discovered that proves them to be merely *mental representations* — technically, INTUITIONS.

It is vain and fruitless to hope to give the faintest idea of the immensity and importance of the discovery, that the objects of nature are merely “*mental representations*.” Who would think that the discovery of this CONCEPTION alone would be the means of making both Jew, Gentile, and Infidel, sincere and absolute “Christians!” But such is the fact! If we feel a peculiar satisfaction in knowing that Copernicus found out the CONCEPTION in the one case, what shall we say of the discovery in the other, where a single CONCEPTION proves to every rational being that he must from CONVICTION be a truly devout and pious Christian! Language is at fault in the attempt to do justice to a discovery like this. The being is not yet born who dare presume to anticipate results whose very extent would overwhelm him. Who dare presume to say that what our “Lord” asserted two thousand years ago shall not take place: “that the Gospel shall be preached to all

the nations of the earth!" "Oh! let our eyes be enlightened to discern the things that are excellent, and no longer be imposed upon by fantastic *appearances*, which, however pompous they may seem, will prove more empty than the visions of the night, more transient than the dream that is forgotten!"

The judgment — "*the grass is green*" — is decided by inspection as well by brutes as men, which is, indeed, evinced by the browsing steer, and is positive instinct in both. Not so, however, the judgment — "*Heautontimorumenos can carry a man.*" Here the brute declines to interfere; and unless man is fortunate enough to discover the *proof* of the assertion, that is, the appropriate CONCEPTION — which equally refers to *subject* and *predicate*, and forms the union or *connexion* which constitutes it a judgment — his ignorance is complete. This again verifies our TRIUNE PRINCIPLE. The instant man hits upon this CONCEPTION all is light. Only explain to him that *Heautontimorumenos* is a *horse*, and he feels that the true CONCEPTION, the key to the mystery, is discovered. This second mode of procedure of the Judging Faculty we have proved to be beyond the power of SENSE, and only to be performed by REASON.



Logically, this procedure is termed *Syllogism*. Its members are distributed into *three* distinct judgments, under the terms of *major*, *minor*, *conclusion*, and formally run thus :

Major . . . . .	All horses can carry a man.
Minor . . . . .	HEAUTONTIMORUMENOS is a horse.
Conclusion . . .	Therefore, HEAUTONTIMORUMENOS can carry a man.

On analysing this process, we find that it consists of only *three* members, repeated twice over—as displayed above. First, the INTUITION—Heautontimorumenos; secondly, the CONCEPTION—horse; and, lastly, the IDEA—including every thing that can carry a man. The connecting link between the *subject* and *predicate* is called the *middleterm*.

We proposed the preceding judgment to show that, until the discovery of the proper *middleterm*, every thing is perfectly dark and unintelligible. We also insisted that the analysis of this procedure would not only explain the difference between *immediate* and *mediate* judgments, but also display the manner in which REASON proceeds in forming *Syllogisms* or Conclusions, and still further confirm our assertion that it is impossible to judge either by SENSE or REASON, without involving, in all cases, the very

essence of the TRIUNE PRINCIPLE. This analysis will fully explain the way in which REASON acts in its judgments, that is to say, in all its Conclusions. We have already stated that all the resources of REASON lie within the mind. In its Practical use, therefore, it cannot err, provided it fulfils the demands of Logic.

In the affirmative judgment — “ *the Soul is Spirit* ” — we naturally demand a proof. For this purpose we search for a CONCEPTION that is equally related to *subject* and *predicate* ; and, until this discovery is made, the proposition remains a mere assertion. Let us, however, try if the CONCEPTION — *rational* — will answer the purpose. In the first place, whatever *reasons* must be *mind* and not *matter*. It would, indeed, astonish us to be told that *matter* could *reason*. This is a great point gained ; for now we perceive that whatever is *rational* is at the same time *spiritual*. So much fitness we have at length discovered that the *soul* is not *material* ; therefore, it must be *spiritual*. On a former occasion we attempted to rank the *soul* under the Categories — but without effect ; for the soul, not being a *Sensation*, that is, *matter*, it was indeed a vain and fruitless attempt. By this touchstone we discovered the *spirituality* of the *soul*, that is, its

absolute *immateriality*. The truth of this position will be completely proved by employing the CONCEPTION—*rational*—as a bridge of communication between *subject* and *predicate*. The following display exhibits the *three* primitive ingredients of *Syllogism* — INTUITION, CONCEPTION, IDEA — which Logic employs in the form of an equation, by doubling each term ; thus :

# JUDGMENTS OF REASON

are

CONCLUSIONS or *mediate* JUDGMENTS,

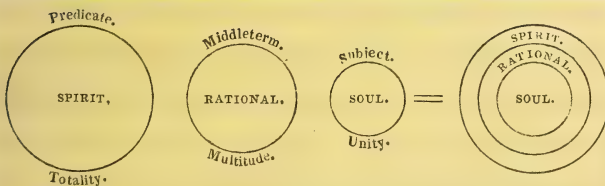
and comprehend an

INTUITION under a CONCEPTION, and these under an IDEA.

INTUITION,  
Subject.

CONCEPTION,  
Middleterm.

IDEA,  
Predicate.



These, Logically arranged in pairs, produce the following legitimate  
SYLLOGISM.

Predicate . . . .	All that is RATIONAL is <i>Spirit</i> .	M. P. major.
Middleterm . . . .	The <i>Soul</i> is RATIONAL.	S. M. minor.
Subject . . . .	Therefore, The <i>Soul</i> is <i>Spirit</i> .	S. P. conclusion.

The above explanation is merely *logical*, but yet strictly correct ; for it shows that a Conclusion consists

of *three* distinct judgments. In the *major*, the *Middle-term* and the *Predicate* are compared; in the *minor*, the *Subject* and *Middleterm*; and in the *conclusion*, the *Subject* and *Predicate*. It must, however, never be forgotten that Logic is only a "Dogmatical Science," which is content to assume things and take them as true. It may throw great light on this important subject to examine well into the nature and essence of a "Conclusion of Reason." If we refer to the above diagram, it will be evident on inspection that, when this intricate logical operation is reduced to its primitive elements, it turns out to be a simple equation, consisting of duplicates of INTUITION, CONCEPTION, IDEA. Now, as the proof of all equations consists in the perfect equality of the sides, this mighty logical conundrum is thus shown to be the simplest mental act in the pure mathematics.

The preceding example is, in fact, the only genuine, true, and legitimate "CONCLUSION OF REASON," notwithstanding the immense erudition which has been lavished on this simple form of *Syllogism*, by torturing, twisting, and tormenting, these *three* simple elements into millions of inexplicable and useless contortions and logical figures. Bacon justly vents his spleen against

the scholastic absurdity of introducing “so many barbarous terms and phrases into Logic, which run it so much into dry and futile subtilties, more calculated to exercise the mind in wrangling and disputation than to assist it in thinking correctly.” All this useless knowledge and waste of intellect will in future be entirely dispensed with, though the lasting memorial of this learned folly is to be traced in almost all our treatises on Logic, too well known by the distressing and miserable doggerel Latin lines :

“ Barbara, Celarent, Darii, Ferioque, prioris:  
Cessare, Camestres, Festino, Baroco, secundæ:  
Tertia, Darapti, sibi atque Felapton,  
Adjungens Disamis, Datisi, Bocardo, Ferison,  
Bramantip, Camenes, Dimaris, Fresapo, Fresison,  
Sunt quartæ: at Quini, totidem generalibus orti,  
Nomen habent nullum, nec si bene colligas usum.”

Many a student has beaten his brains to a mummy over this barbaric monument of useless learning. Thus, then, have we disposed of all the idolized gimcracks and tinsel finery that have for so many centuries occupied the first-rate talents and the most splendid minds, only to disfigure *Syllogism* and puzzle each other. They must henceforth be swept from the face of the earth.—What all? “Yes, all! at one fell swoop.” Now, indeed, we have restored the only legitimate *Syl-*



*logism* of Aristotle to its pristine vigour and primitive purity.

Hence it is evident that we have reduced the operations of the Judging Faculty to two modes of judging : *immediate*, that is, *instinctive* — *mediate*, that is, *deliberative*. This must be allowed to be a prodigious simplification of the “Science of Logic,” which has hitherto been buried under the rubbish of a mass of incongruous terms and absurd distinctions, giving to the simplest “Science” in nature the appearance of favouring the *black art*, by overreaching the unwary and puzzling common honesty, instead of employing this CANON OF UNDERSTANDING and REASON as the only legitimate guide to secure our eternal welfare and finally conduct us to the Throne of Grace. Here, then, the most superficial thinker is compelled to acknowledge that, when he judges of the most insignificant thing in the world, he is a living evidence of the correctness of our assertion that a TRIAD OF PRINCIPLES is the ground of every act of his Judging Faculty, and that consequently a *single* thought is impossible ; for judging and thinking are synonymous, and each consists of *subject*, *predicate*, and *copula*, or to think is vain. What a powerful proof does this afford of the

TRIUNE PRINCIPLE ! Deprive either of these modes of judging of this elementary TRIAD and the Judging Faculty is annihilated, as is fully evinced on a bare inspection of the subjoined tabular display :

JUDGMENTS	
REASON	SENSE
consist of	consist of
THREE	THREE
Members,	Members,
SUBJECT, <i>middleterm</i> , PREDICATE,	SUBJECT, <i>copula</i> , PREDICATE,
and produce	and produce
CONVICTION,	DEMONSTRATION,
which is <i>faith</i> in things not seen, or the evidence of	which is <i>belief</i> in things seen, or the evidence of
REASON.	SENSE.

We surely must now have amply made out our case, and fully proved, to the absolute conviction of every individual capable of exercising his Judging Faculty, that the TRIUNE PRINCIPLE forms not only the very *essence* of all thinking, but that the great instrument of thought—the Mind—actually is a compound of TRIADS, and can alone inhabit the region of ETERNITY, where its Author must exist in all his perfection, and constitute the very essence of the “DIVINE ORIGIN” of all thinking.

## The Distinction between Instinct and Reason

settled for ever.

The leading distinction between *material* and *spiritual* nature is that “matter *moves*, spirit *thinks*.” However strong the resemblance of the two *principles* of *motion* and *thought* may appear to be, yet they really are distinct essences. In order that motion should become apparent to SENSE we must behold *two* material things whose *relation* to each other is in a state of change, otherwise we have no evidence of *motion* whatever.

**MOTION is the alteration of the external relations between  
any two objects of NATURE.**

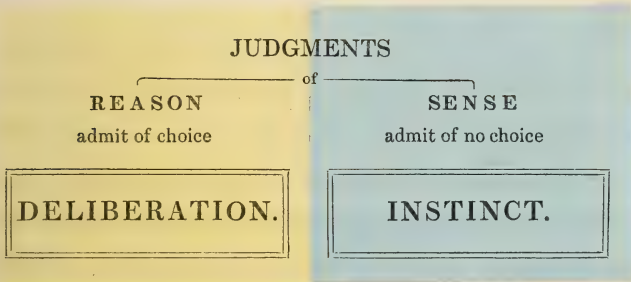
The observance of this *effect* is an *instinctive* act of SENSE, over which REASON has no control. Here the Judgment of Sense decides *necessarily* with its *three* members, *subject*, *predicate*, *copula*; and, if the object that *moves* is perceived by a million spectators, they must all agree *instinctively*. For this instinctive act our TRIUNE PRINCIPLE is indispensable.

On the other hand, the act of *thinking* always implies choice, as we can think of what we choose, for it is the mere act of *connecting*, out of the store of our

CONCEPTIONS, such as will construct the object we have in view — for instance, a poem — *Paradise Lost*, with all its angels and *ideal* machinery.

**THOUGHT** is the act of joining one Conception to another.

The highest species of thinking is conducted by that unerring rule of Logic, “Syllogism;” and here it is evident that we always have a choice in selecting the *middleterm* that leads to the conclusion. This act requires deliberation, and is directly opposed to **INSTINCT**. Hence we may infer that



But, as we have already stated that *matter* is sensation, all judgments which regard *Sensation* must of course be judgments of “**SENSE**,” over which **REASON** has no control. This marked distinction between judgments of **SENSE** and judgments of **REASON** is not only very decided with regard to our own acts and deeds, by pointing out which part of our nature acts *Instinctively*,

but it is absolutely conclusive with regard to the whole creation. By this single *test* we are enabled to determine, in the most positive and undeniable manner, that every particle of *matter* acts by the unerring rule of instinct, and that man alone in the gift of JUDGMENT evinces *Freedom*. Animals do not *judge*, but uniformly act in strict conformity to their unerring guide, INSTINCT.

“Whether with REASON or with INSTINCT blest,  
Know all enjoy that power which suits them best;  
And REASON raise o’er INSTINCT as you can —  
In this ’t is GOD directs, in that ’t is MAN.”

The latter line of our immortal bard evidently alludes to SPECULATIVE REASON. Here man wanders about in uncertainty, to accomplish an unattainable end — his own Happiness. But, as he cannot accomplish it here below, he turns his thoughts to things above, and exerts his sublimer faculty — PRACTICAL REASON. What animal ever muses on a world to come, or pants for the immortal crown of glory — the reward of the virtuous? Man alone! How incomparably sweeter are the pure feelings of the upright heart, though weighed down with trying difficulties, than those of the overbearing and unjust, even when pampered with every earthly luxury! The *virtuous* on all occasions pursues the



*direct line of duty*, as revealed to his inmost soul by that emanation of Deity, "PRACTICAL REASON;" while the *vicious*, disregarding this unerring monitor, strains every nerve in the misuse of SPECULATIVE REASON, to accomplish that unattainable object, Perfect Happiness here below. The subordination of all our desires to the law of PRACTICAL REASON alone shows the high prerogative of man.

It must ever be remembered that, when we are selecting from among the *phenomena* of nature objects that are to accomplish our design, we are only collecting INTUITIONS, under the guidance of SPECULATIVE REASON. Thus, if we desire to augment our fortune by a prize in the Lottery, we attentively consult the doctrine of chances, or, what is more frequent, *dream* of the lucky number. Now, as we are not the author of nature, it is possible we may err in our choice. This has too often been confirmed by the dreadful monosyllable — "Blank." PRACTICAL REASON, on the other hand, never can err, for it is pure Science, which is confirmed by *Conviction*, and whose contrary is impossible. Take for example the mental cube — to which we have already referred; we find its truth and accuracy so great that it defies all cavil. The definite root of

this cube is an indefinite line,  $a, b$ , which not only forms the first line in the cube, but the *motion* of this line generates each of its sides, and all the measures parallel to itself are as equal as the radii of the circle, for they are identically the same straight line. This is pure Science, whose contrary is impossible. But convert this *perfect cube* into an INTUITION, and all its correctness has fled. Nature never presents us with a perfect surface or an absolutely straight line. Thus pure Science may well be said to be *pure principle*, and empirical Science mere *matter of fact*.

But when SPECULATIVE REASON, in its restless sportiveness, amuses itself with this innocent mathematical figure — having first of all rendered it sensible by filling this mental framework with *matter*, as box-wood, or the more delicate material furnished by the elephant's tusk, and ingeniously numbered its sides by little dots from one to six, and then constructed a counterpart—it exclaims, “We have here a pair of dice!” The direful consequences that have too often followed an inordinate fondness for the game of dice are too well known and too severely lamented to need recording here — nay, has not suicide often terminated the life of the rash adventurer who has staked his all on the cast

of a die ! Now what is this but an inordinate gratification of SENSE to the detriment of REASON ; too strong an evidence of *choice* in the unfortunate victim ; and a sad departure from the honest *instinct* of our nature ! How beautifully has our Saviour expounded this doctrine, when, in his powerfully impressive language, he says : “ He who indulges in the sinful lusts of the flesh abandons himself to the Devil ; but he that doth the will of the Father renders himself acceptable to God ! ”

**To fulfil the Doctrine of the Gospel, REASON is requisite.**

Of all animals man alone evinces the slightest desire to comprehend this “ DIVINE REVELATION,” and for this plain reason, that others are deficient in the requisite faculty, having no *freedom of choice*, while all their actions are guided by a *necessary instinct*. But what REASON is it that man exerts for this glorious end ?—Surely not that REASON which by excess seduced man to his own ruin ? No ! the purer, brighter, and godlike faculty, which partakes of the very nature of our Heavenly Father, being purely Spiritual : its end is *goodness*, and all its acts are *virtue*. This REASON is the divine faculty, without which the “ Holy Gospel ” would be a mere dead letter, which could never raise

the soul to such aspirations as “Thy kingdom come, thy will be done !”

Hence, among all God’s creatures, it is man alone who has a *soul* to be saved — man alone who has the *freedom of choice* — man alone who pants for an here-after. Why? — Because man alone is endowed with “PRACTICAL REASON,” the sure guide to realms of never-ending bliss, which not only explains to his own *soul* what duties are required of him, but also distinctly acquaints him with the issue of his actions, by bringing them in review before that Sacred Tribunal, “Conscience,” which either acquits or condemns, in the most unequivocal manner—not the *action* performed here in TIME, but the *motive*, which exists only in ETERNITY.

Will any one venture to affirm even that inferior animals are so superiorly gifted ! The instances we can adduce to establish the converse are so numerous and so convincing that we defy all attempts to maintain the assertion. The grand distinction between *man* and *animal* then is :

MAN  
is endowed with

REASON.

ANIMAL  
is endowed with

INSTINCT.

Now, the importance of the distinction between REASON and INSTINCT cannot be too powerfully enforced, for it constitutes the only ground of difference between MAN and ANIMAL, and proves most decidedly not only that Man is the superior Animal, but that, by virtue of his superlative faculty — REASON — he necessarily becomes the “Scope of Creation.” To explain this distinction still more clearly, we should say :

## MAN JUDGES.

## JUDGMENT

requires


**DELIBERATION.**

Man is the only animal capable of acting from the bare representation of a *law*.

## ANIMALS ACT.

## ACTION

requires


**PROPULSION.**

Inferior animals act unconsciously, in consequence of the direct influence of a *law*.

The nail never reasons with the hammer, even when it does not obey this *law* of force, its opposition being the result of another *law* — that of resistance. Man is conscious of his *powers*; and in his moral conduct he is conscious of the MORAL LAW — that is, “the Word of God.” This *law* commands strict obedience, and shows the distinction between *right* and *wrong*. That action is *right* which is in perfect accordance with the *law* of PRACTICAL REASON, and performed out of reve-



rence for this pure law of God. Surely no one will pretend to endow the brute with *purity* like this ! His most refined INSTINCT is but an instrument in the hand of his Creator — a hammer and chisel in the hand of a Phidias. It is true that angels have no power to disobey this *law* of their Rational Nature, wanting the seducements to transgress : hence they are Holy Beings. But man, in his probationary state, is plunged into a vortex of difficulties, to prove his claim to higher regions. *Virtue* is the victory of REASON over the sinful lusts of the flesh ; *Vice* is the ascendancy of SENSE, or the perversion of God's "*Holy Law*," which subjects the inclinations to the guidance of REASON. Yet let it not be supposed even that it implies any servility in REASON to obey a *law*. Know, then, that it obeys no other *law* than that of which it is itself the Author ; and it would most assuredly be very irrational to make laws merely to break them. Hence Man is *Free*, and has the power to fulfil the *laws* of his own REASON, and defy all nature to interpose. How sublimely is this doctrine expounded in "*Holy Writ*!" — "*Love worketh no ill to his neighbour, therefore, love is the fulfilling of the law : awake then, cast off the works of darkness, and put on the armour of light.*"

From the preceding reasoning, it must be abundantly evident that it far exceeds the power of *matter* to *think*, that is, to act voluntarily, being in its very nature *inert* and motionless till moved by other *matter*. Not so *spirit*, which waits not till it is impelled, but acts spontaneously and of its own accord. Could *matter* originate the “MORAL LAW?” — No ; here we must positively have *mind*, and that, too, of the very first order. What but PRACTICAL REASON is capable of evolving from its own nature a *law* so pure, so commanding, that nothing short of that Divine Faculty, REASON, has the power to contemplate, to comprehend, and to execute, its divine commandments ! — Here, indeed, inert *matter* shrinks in the comparison ; and so does animal *instinct*, which is on a par with *matter*, having been made as perfect at its creation as it will be till its extinction. In fact, the Animal, Vegetable, and Mineral, Kingdoms are all *three* governed by necessary and *instinctive* laws, leaving *mind* free as air to proceed in its voluntary and spontaneous course ever to approximate in purity its Divine Author, and finally to nestle and centre in the very bosom of God ! After such an elaborate argument, which permanently establishes the distinction between *Mind* and *Matter*,

we surely may venture to display the impassable barrier that for ever separates *Spirit* from *Matter*, in the following tabular form :

<p style="text-align: center;">S P I R I T THINKS, is F R E E.</p> <p style="text-align: center; border: 1px solid black; padding: 5px;">SPONTANEITY.</p>	<p style="text-align: center;">M A T T E R MOVES, is I M P E L L E D.</p> <p style="text-align: center; border: 1px solid black; padding: 5px;">COMPULSION.</p>
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Now for our interminable string of proofs, collected from by-gone ages, and confirmed by the refulgent blaze of intellect that marks the present era.—That atmospheric air is necessary for the preservation of life no one doubts. It is also equally well known that this requisite of existence is a compound of vital air and mephitic gas. Suppose the atmosphere to consist wholly of *vital* air, it would destroy not only life itself but all the substances in nature. To correct this effect, there exists a portion of *mephitic* gas, the property of which is to extinguish vitality. The excess of either is death to every thing. Therefore, we should say that it is the *instinctive* property of the one air to promote life, and of the other to extinguish it. Thus the assigned quantity of *animated* and *inert* matter is produced by the due admixture of these opposite *instinctive* qualities.

This beautiful arrangement of Providence arises simply from the struggle of these contending *instincts*; and is finally brought into perfect harmony by that universal *law* of nature, *action* and *reaction*, which not only uniformly exerts itself to produce a *perfect equilibrium* but still further clenches the argument we have advanced in favour of the TRIUNE PRINCIPLE.

**LIFE is animated matter, DEATH is inanimate matter.**

Life, then, is matter actuated by *instinctive motion*; death is matter operated upon by *instinctive rest*. Thus we perceive that every particle of matter is impressed at its creation with a power that may well be termed *instinct*, being wholly free from choice or *deliberation*. Each particle of *matter* is therefore constrained to obey its own *instinctive law*, which amounts to absolute *necessity*. However prone we may be to attribute *judgment* to inferior animals, we here evidently commit as great an error as if we were to assert that inanimate matter exercised this function. What, then, guides our decision?—Science! And what but the progressive advancement of REASON brings new Sciences to light! In less enlightened times it was customary to regard the storm as an expression of the anger of

God, and its fatal effects as marking the vengeance of the Deity. Thanks to enlightenment, this prejudice has entirely mouldered away ; and Science determines that the storm is an *instinctive* effort of each particle of matter to obey its original *law*, and thus, by restoring a disturbed equilibrium, forwards the grand scheme of nature — a perfect equation.

It would be difficult at the present day to persuade any one, on beholding those large, congregated masses of that useful and abundant element, water, that it exerts a *Judging Faculty*, and is actuated by direful revenge, when in its infuriate and agitated state it hurls destruction around, and seems to delight in demolishing the careful and studied labour of man, as it were to appease its wrath and assuage its anger. The fabled monsters of the deep have lost their influence, and honest *instinct* has assumed the reins. Yet in these enlightened times our wonder is moved to hear it said that the tiger *deliberately* plans the destruction of his foe — man — while he is *instinctively* in search of food.

**No Animal JUDGES but Man.**

The line of demarcation between REASON and INSTINCT is now fully determined by modern improvements in



the "SCIENCE OF MIND." Thus it is: *matter moves*, and is impelled by some *extraneous* cause. *Spirit thinks*, and acts voluntarily from its own *intrinsic* cause. Matter is governed by INSTINCT, and is wholly unconscious of its state. Mind is a Judging Power, wholly conscious of its state, that is, governed by REASON. Now, as REASON is *spirit*, it is quite evident that it is neither *extended* nor *successive*, consequently it cannot inhabit the blue field of our Diagram, which is entirely appropriated to *matter*; but it can be found only in that perfectly pure and infinite abode of *spirits* designated by the numberless yellow rays.

**MATTER obeys the law of INSTINCT.**

**MIND obeys the law of REASON.**

The prejudice to be rooted out is that of supposing that *matter* thinks, merely through inattention and taking appearance for truth. *Instinctive acts*, under similar circumstances, are uniform, and never show any progress or improvement. The first drop of created water made the same effort to find its level as that of to-day, and carefully sought how to effect this end. *Yet it did not think!* Take the following illustration:

In days of yore old Æsop made his frogs hold council and elect their king. We are not forbidden in modern

times to imagine inanimate things in deep debate. So some friendly waterbutts, willing to live harmoniously together, thus began:—"Why should I bear all the burthen, and have all my staves strained with this immense weight of water, while you are indulging in the playfulness of the thinner air, being nearly empty? Does not *equity* demand a mutual endurance of our burthens?" "Yes, surely, brother; and if you consent not to force more upon me than justice sanctions, I agree to take my share." "Now, then, let us construct tubes of communication to effect this noble end!"—This done, the overburdened were instantly relieved, and *equity* was the sole law that governed this community. For nature, when the obstruction was removed, instantly exerted its favourite *law*, and produced a perfect equation, one tub bearing the water to the same level as all the others. How nearly allied to thinking is this instinctive act of matter!

Man is the only animal on the face of the earth that is endowed with the power of "JUDGING;" all other animals only act *instinctively*, as they are propelled either by natural wants from within or by external impulse from without. The illusion of attributing *judgment* to animals arises wholly from mistaking

*instinctive acts* for *free* choice. This is, indeed, very excusable ; for our own animal part is governed by the same instinctive laws. The difference between man and animal with regard to their *material* part is exactly this : man is *conscious* of his instinctive act, the animal is not. But the essential and important truth which flows from this *distinction* is indeed awful. For, however similar they may be in their physical wants, desires, and inclinations, yet the marked and memorable difference between them lies in this :

**MAN is an accountable being, ANIMAL is not.**

Truly momentous, indeed, is this striking difference ; it is grounded in the acknowledged fact that *man* is *endowed with* REASON, the animal not. The material part of man *moves*, that is, acts instinctively ; so does the material part of the animal. Here then they are alike—both machines propelled to action by an external cause. REASON needs no external impulse, as it acts spontaneously. Hence man is *free*, that is, he can commence a series of events. REASON can form plans and execute them, whether they tend to promote the well-being of the world or to hurl its inhabitants to destruction — powerful evidence of absolute *freedom*.

Every indication of *choice* is exhibited to SENSE in that well known toy, the magic swan. When this effigy of animality is on the verge of the sphere of attraction, the child cries — “La, mamma ! it is afraid to be caught — only look how it hesitates whether to take the bread or not !” But, when in the full tide of attraction, the child is assured of re-established confidence, and yet intends to outwit the would-be swan, he suddenly reverses the pole, and discovers every symptom of displeasure in the disappointed bird. Oh ! fatal ignorance in the adult to be played upon by *appearance* — because the dog catches at roast beef and refuses a stone. Is there the slightest difference in the two cases !—are they not equally *acts* of INSTINCT, grounded in the very nature of *matter* — to obey the *law* of the strongest impulse ! I have heard it asserted that *mind* can move *matter* — but surely not without the *intervention* of mind. The generalissimo evidently commands through the intervention of *mind*. At the word “March !”—all his myrmidons are in motion. But let the same electric word be repeated to the same body of men when lying breathless on the bed of honour, and it proves entirely powerless. Hence we may infer that mind acts on mind, and that matter acts

on matter. So that to *think* is the proof of *spirit*, and to *move* is the proof of *matter*. This brings us back to the poet's query :

“ Has matter more than motion ? has it thought ? ”

Instinctive acts are uniform, and never show any progressive improvement. The first bee deposited its winter store in as perfect a hexagon cell as the bee of to-day, though he might have gleaned experience from the innumerable bygone centuries of his interminable predecessors. Not so man — he surpasses the *instinct* of animals in possessing *choice*, as is evinced by his daily progress in science. Adam was unacquainted with the vast and overpowering effects produced by steam, nor was the garden of Eden illumined by gas. Yet what are the boasted discoveries of the nineteenth century, when compared with the development of REASON in the two millionth ! The magnitude of the thought almost annihilates us in the contemplation, and proves to CONVICTION that man is endowed with a power different, indeed, in its nature from animal *instinct*. What is this power ? — REASON !

Now, as *instinct* acts from foreign impulse, and as REASON is different from this power, it must of necessity act uninfluenced by other powers. Hence it follows



no other laws than those which emanate from itself : thus REASON is wholly *free* from every effect of nature whatsoever, and obeys no other laws than those of its own constitution. The objects of *instinct* are palpable to SENSE, while those of REASON, being wholly uninfluenced by SENSE, must be insensible, that is, imperceptible, by SENSE : then they must be *spiritual*.

**REASON is the faculty of drawing conclusions.**

But, as conclusions have never been witnessed by SENSE, they must of course be *spiritual* essences, confirmed by REASON. REASON, therefore, is quite distinct from the other two faculties of the mind, SENSE and UNDERSTANDING.

### REASON

is a  
POWER  
in  
MIND,  
which  
originates laws,  
and produces

**FREEDOM.**

### INSTINCT

is a  
POWER  
in  
MATTER,  
which  
obeys laws,  
and evinces

**NECESSITY.**

The importance of the subject demands the utmost attention ; for, should a fundamental *error* any where lie

concealed, all the reasoning we have exhibited with so much formality will be entirely abortive, and a new investigation must be instituted. This will account for our pursuing the subject to so great a length, in order to give every opportunity for the detection of hidden *errors* or concealed subtilties.

The great fault committed in reasoning on the subject of *instinct* is the usual logical blunder of taking that to be true which only *appears* to be so, but really is not. Thus we err in assuming that the sagacious Elephant *reasons*, because in unloading his panniers and placing the barrels in the boat he adroitly finds a pebble to prevent their rolling apart—is this more than *instinct*? —No!—it is nothing more than a direct act to obtain a certain end, and is as free from *choice* as the power instilled into every drop of water to find its level. Every particle of steel filings shows as much love and affection for one pole of the magnet as it does antipathy to the other. Instances of this distressing logical blunder may be multiplied to an enormous extent.

A more beautiful exemplification of the *instinctive power* in matter cannot well be conceived than is afforded to the spectators of the feats of horsemanship in the Circus. When the horse and the rider are

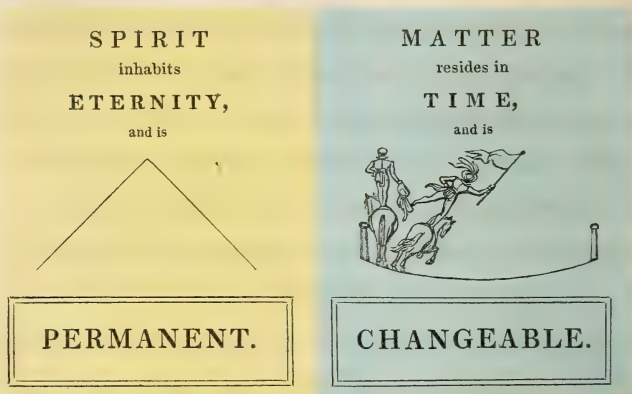
quiescent, the particles of *matter* of which they are composed obey the direct *law* of gravitation, and arrange themselves in perpendicular lines to the centre of gravity. But, the instant they are put in motion, they are acted upon by two opposing laws — the *centrifugal* and the *centripetal* forces. Hence these very same particles assume a new direction, and form an angle proportionate to the velocity, with an *instinctive* view of preserving the great law of nature — a perfect equilibrium.

What, however, is still more imposing, and also forms a more complete proof of our theory, is that if the rider is engaged in throwing up a marble, intending to catch it again in a quart bottle, he takes no pains to calculate where he shall be when the marble returns to the bottle : for the *instinctive* law in matter saves him this trouble. He merely throws up the marble as if he stood still — nature does the rest. How exquisitely beautiful to find even a detached piece of *matter* — the marble — strictly obeying its own *instinctive* law, though detached from man and horse ! Otherwise we should be compelled to say the horse reasoned, for he also obeys the law of nature *instinctively* planted in *matter*. He even does this with the utmost mathematical pre-

cision : for he falls exactly into that inclination from the perpendicular which secures his outward limbs from being overpowered by the *centrifugal* force, and his inward side from destruction by the *centripetal* force — and all this without the aid of REASON, yet in strict conformity with the *one* supreme and original law of nature — a perfect equilibrium — that is, an *equation* consisting of two equals and their connexion, or a “TRINITY IN UNITY.”

Thus, then, when we asserted that the horse and the rider, as parts of *matter*, were quiescent, we merely conformed to the established *prejudice* of “taking appearance for truth.” For how can any thing which is flowing down the stream of TIME be quiescent ! Not so with *spirit*, which is totally excluded from this sphere, and can reside only in ETERNITY. If the base of a mathematical triangle is removed, will the two sides show any propensity to approximate towards each other ? — Certainly not. These two lines, being sides or *principles* of a triangle, will remain for ever *permanently* fixed in the position mentally given to them, or we should have the radii of a circle running after one another, as the hind wheels of a carriage do after their precursors. Thus all *principle*, which must be in

ETERNITY, is *permanent*; and all *matter*, which must be in TIME, is *changeable*.



If we only dip into the nature of chemical affinity, we shall be wonderfully struck with the surprising coincidence between the *motion* of the various particles of *matter* and the analogous operation in pure intelligence — *thinking* in *spirit*. The solution of copper in aquafortis, which gives the decorative green tint to the liquid in the shops, we might say exhibits the happy picture of an harmonious society, where all the members enjoy perfect tranquillity. Yet introduce to the notice of the reigning queen of this blissful state the parent of those brilliant stars so exquisitely enchanting in the pyrotechnic art — zinc — and the regal court is exclusively formed of patricians precipitating the plebeian



mob to the confines of her domain; or, in humbler phrase zinc precipitates all the particles of copper, merely because the chemical affinity is the stronger. Morally we should say, we endured that society for want of more enlightened companions. Could man do more!

This divine *law* — instinct — infused into *matter* at its birth, is splendidly displayed by the fibrous roots of the vegetable kingdom, which select from the surrounding *matter* only such particles as tend to nourish the parent stem, for the purpose of unfolding the embryo beauties which lie concealed in the original germ, till the fascinating flower charms the sense. Were they endowed with REASON and could *think*, could they do more! The example of our own race is, alas! fatal evidence of the contrary. Man, possessing a power to outdo nature, and ultimately to advance to the perfection of Deity, too often debases himself below the brute. He abuses the divine gift, REASON, by the inordinate indulgence of SENSE: thus perverting the very pre-eminence of his nature, and degrading his splendid prerogative, while mere *instinctive* matter puts him to shame.

The innocent caterpillar nurtured on his native leaf, when precipitated by the rude gale to an unknown land,

*instinctively* regains his peaceful home by the most direct advances to the stem of his native bush—and all this without the least effort of thought. We are here fain to acknowledge that the *instinctive* capacity of this reptile far surpasses the utmost stretch of *thinking* man; nay, without the aid of experience, rational man could not even unravel the mystery of the transformation of the caterpillar into the chrysalis, and this into the butterfly, but with all his boasted *thinking* he would suppose them to constitute *three* distinct species; though, from their first creation to the present day, the *instinctive* law of matter has acted with uniform precision in the production of this creature. Who could imagine that a long, soft, white worm hid under the earth should produce a cockchafer, or that the hairy caterpillar should produce the butterfly, adorned with his four beautiful wings and his spiral proboscis! Are not these powerful proofs of the different nature of the two *laws*, showing that INSTINCT obtains its end and is an unerring guide, while REASON, having the power of choice, is for ever in need of a guide!

Is it not great presumption in the Vicegerent of Christ when the Holy Father advances in grand procession to sing the mountain to peace, which, in obedi-

ence to its own *instinctive* law, vomits forth its rivers of lava and showers of pumice-stone, to the utter destruction of the haunts of rash man, who has intruded on the precincts of its domain, and all this with a view to restore some disturbed equilibrium in the operations of nature ! Would it not be more becoming, and a more immediate imitation of the humility of his Divine Prototype, if his Holiness taught his flock resignation to the dispensations of Providence, instead of venturing, with his feeble REASON, to arraign the Great Spirit, the “ SUPREME REASON,” who is equally the author of our finite REASON and the unerring law of INSTINCT !

Physical Anatomy is particularly rich in instances which prove to absolute conviction that the law of INSTINCT exists, and is evinced by *motion* ; while Mental Anatomy equally proves that the law of REASON exists, and is evinced by *thinking*. Now, what does the mind receive through the material channels of SENSE but *Sensation* ? — What kind of *sensation* can that be of which we are not conscious ? — Evidently, none.

**The very essence of THINKING is consciousness.**

Whoever is not *conscious* of his own acts is not a man but a lunatic. Why is he not a man ? — Because he

wants the spring of all thought — *consciousness* : therefore he is not an accountable being. He cannot do *wrong*, for he does not know *right* from *wrong*. He is deprived of his personal liberty for the security of society, and exhibits merely the figure of a man, thus awakening a melancholy feeling in those who view the ruins of that noble structure, deprived of the *real*, true, *spiritual* man — REASON.

All the channels of SENSE are material — consist of *matter*. Through these material conduits, we are told, some subtile fluid is put in *motion*, on being itself moved by some extraneous cause, till it arrives at the sensorium, supposed to be seated in the brain. This, however, like the fluid itself — though the centre of action — is equally material. Now, a SENSATION is not *material*, but purely *mental*. Hence, before a *sensation* can occur in the mind — or, in other words, before we are conscious of a SENSATION — a *leap* must take place from *matter* to *mind*, and be acknowledged in consciousness ; so that what was merely the *motion* of a fluid in a material channel is now become an act of *judgment*, and by this transition is wholly *spirit*, or mind. But we have already shown that whatever is mental is *spiritual*. Every mental operation must be

accompanied by *consciousness*; to show which we have established an expression that will for ever secure it from being confounded with *material* things — *mental representation*—technically, INTUITION.—After this distinction is clearly understood, the *error* of confounding *mental* with *material* things must, indeed, be a willing blunder.

That very delicate optical instrument, the eye, which is the organ of vision, is totally unconscious of the service which it renders to man. Generated by the *motion* of *matter*, we find that the eye is instinctively produced, and by *motion* carries on all its complicated offices of informing the mind of the varied beauties of nature. The retina receives these magic pictures of the external world all inverted; it then conveys the information to the sensorium, by means of the optic nerve, which is itself a *triune cord*, and is wholly unconscious of the exquisite part that it plays in the “Farce of Knowledge.” Merely divide the optic nerve behind the retina, and all the delineations there depicted become abortive. The individual is then deprived of sight — strong proof, indeed, of the necessity of the *leap* we have insisted upon, from *matter* to *mind*, in order that a SENSATION should be acknowledged in our



consciousness ! But to acknowledge a *Sensation* is an act of JUDGMENT, which exceeds the power of the garden cabbage, though destined by mere instinctive *motion* equally to generate the caterpillar and to nourish man. All this is performed entirely without consciousness, or the slightest effort of *Judgment*. Could thinking execute this task so well !—might it not sometimes err !

**The work of the "GREAT REASON" is absolute perfection.**

The wonders of anatomy can never be exhausted ; at every step they pour in fresh evidence of the truth of our assertion, so completely proved in "Transcendental Philosophy," and displayed in our previous tables, that

REASON,  
which is  
SPIRIT,

THINKS.

SENSE,  
which is  
MATTER,

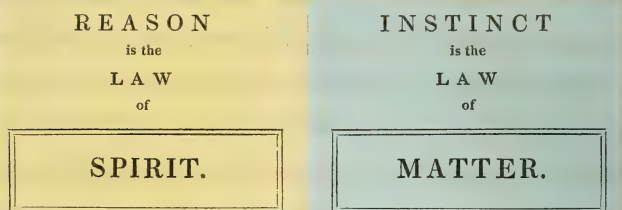
MOVES.

How exquisitely does the stomach, by its *instinctive* digestive powers, convert the food we take into chyme, which is again *instinctively* converted into chyle, on meeting with the bile in the duodenum ! The importance of this operation, as the immediate cause of the continuance of life, cannot be sufficiently dwelt on.

The eagerness with which the lacteals absorb this curdled and separated *matter*, for the purpose of renovating the system with the vital fluid — blood — is truly wonderful. Yet all this is done without one solitary effort of JUDGMENT, or the slightest pretence to thinking. INSTINCT, that law of God infused into *matter* at its birth, performs its operations with such wonderful accuracy and precision that it alone would stand forth as the undeniable proof of the existence of a Deity, even were all rational grounds wanting. But, so paramount are the proofs afforded by REASON, that, on merely asking itself — “Whence did I emanate?” — the obvious reply — “From the Omnipotent, Infinite, Eternal, Spirit, the Great Reason itself” — banishes all doubt.

The proofs which present themselves on this interesting subject are so multifarious, that, to pursue the thread of the *conviction* they must produce would be to write the history of every particle of matter. We know that the mere instinctive *motion* of the blood not only generates the foetus, but that blood in *motion*, assisted by the particles of air inhaled by the lungs, is the mechanical cause of the life of man. We really must close this long string of irrefragable proofs, under

the impression that it has fully answered the purpose of establishing to CONVICTION that



The line between REASON and INSTINCT is now permanently marked out.

Thus, then, is the distinction finally solved and for ever set at rest. The bare inspection of our illustrative Diagram cannot fail to convince the most sceptical mind that whatever consists of *matter* must exist in TIME and be for ever in a perpetual state of change. The blue circle in the centre is the *type* of the whole material universe, in the never-ending round of rise, progress, decay. Every object of nature is submitted to this process by the simple and unerring law of INSTINCT, which is evinced by *motion*. From this order of things *Spirit* is for ever excluded. Yet it is subjected to a totally different "Code of Laws" — the laws of REASON : proved by *thinking*. Every thought must be acknowledged by *consciousness*, and evinced by syllo-

gism, or it is not a rational *thought*, but merely the *motion* of an animal instinct.

In the pure sciences, which inhabit ETERNITY, and consist of *mind*, a principle once evolved is permanent — lasts for ever — undergoes no change whatever — the equality of the radii of the circle. In the sensible world, represented by our blue field, there can be no cause that begins to act of itself. Here there is no freedom ; the law of INSTINCT or necessity is the sole law, and is evinced by *motion*. But we do not contradict that powerful law of nature, INSTINCT, by showing that the *soul* — the inhabitant of the pure light of heaven, depicted by our yellow rays — may, nay, does, originate a series of events, totally independent of any influence of *matter*. So that *spirit* not only acts upon *matter*, but the *Infinite* “Spirit” is the *Creator* of matter, while the *Finite* Spirit is merely the *Regulator* of matter. Animal, as merely animated matter, acts from the strongest impulse, and is *constrained*, that is, *moves*. Man, on the other hand, forms plans and executes them, therefore he is *free*, that is, *thinks*.

Thus :

Matter + Reason + Connexion = Man.

Matter + Instinct + Connexion = Brute.

Instinct arises simply from the particles of matter obeying *one universal law* given to them at their birth. All the varied effects of nature are produced *necessarily*, merely by each particle of matter striving to obey its own law — to produce a universal equilibrium — in fact, to conform to the *first principle* of the pure mathematics — equation — the only harmonizing principle of nature, and the absolute proof of our TRIUNE PRINCIPLE. The struggle of the elements is ever to be, and never to cease. For, should nature once attain a perfect equilibrium, it would be absolute stagnation — death to *matter* — the total annihilation of nature — and the complete destruction of the TRIUNE PRINCIPLE. Hence the opposition in the elementary particles of matter are not the effect of blind chance, but the design of a wise and beneficent CREATOR :

“ For ALL subsists in elemental strife ;  
And passions are the elements of life.  
The general order, since the whole began,  
Is kept in nature, and is kept in man.”

Were the planetary system gifted with *thought*, could these orbs perform their evolutions with more precision ! Would the eternal round of their measured exactness equal that marked by the finger of God, in



his unerring law—INSTINCT! Might we not rather expect the following colloquy between Mercury and Venus!

*Mercury.* I really think I have been long enough exposed to the intensity of the sun's rays to induce your amiable condescension to change orbits for a space. Should the trial not succeed, we can but return to our former stations—and thus restore the ancient order of the Universe.

*Venus.* I should be most happy to make the experiment, but, from the delicacy of my frame, and consequent want of density, I am fearful I should long repent having made the trial, for my dissolution might ensue.

*Mercury.* You have urged such cogent reasons, that I really am of opinion if we knew when we were well off we should prefer remaining as we are.

This is a tacit acknowledgment that God's law of *Instinct* is a more sure guide than the deliberative *Judgment* of MAN.

Instinct is an acknowledged *want* to do or to enjoy something, for which we cannot account. The planet *wants* to proceed in a *direct line* for ever. The attraction of the sun counteracts this necessary *want* in the

planet. Hence arises the struggle between these opposing powers, which finally settles down, as it were, by mutual consent, into the elliptical orbit of the planet. This is the universal law of planetary motion, and generates the conflict between the centripetal and the centrifugal forces, which is ultimately harmonized by the *Instinct* in matter to comply with the demands of both powers. It is this godlike *instinct* which offers to the contemplation of man the transcendent wonders of the spangled heavens, where pure Science reigns in full perfection, and defies the puny efforts of finite man to approximate its matchless sublimity.

It is a notorious fact that *matter* exists in *three* states—solid, fluid, aëriform. The *solid* state of matter is susceptible of the utmost accuracy of definition, having all the geometrical dimensions—length, breadth, thickness. Thus we have a solid inch, a solid foot, a solid cube. However accurately art may chisel this solid cube of adamant, still we must constantly bear in mind that the material cube is only a *type* of the pure mathematical figure, which exists no where but in the mind. What a happy illustration does this afford of the first mental operation — INTUITION !

What so susceptible of definition as *Intuition*! Here every thing has a determined form, can be accurately measured, and computed. As long as it remains an *Intuition* it retains fixed dimensions. Thus from the rude block the artist delights the eye with an Apollo or a Venus.

The *fluid* state of *matter* bears a strong analogy to the second mental operation — CONCEPTION. All attempts to construct a fluid Apollo must be futile. For here, though the matter is as palpable to *SENSE* as the solid rock, yet the power of determining its specific form baffles all our efforts. How nearly allied is this circumstance — indefiniteness — to the very nature and essence of CONCEPTION! Even when the mind conceives a *cube*, that most determined of all figures, we really find that the very root of this cube is an indefinite line, a b. So that what we fancy to be so completely defined is, in fact, a concoction of *indefiniteness*. Nor, indeed, have we any other means of fixing flowing matter — water — than by retaining it in vessels impervious to fluidity, whose form it assumes only while there. Again, the CONCEPTION of a *rose* in general is a compound of indefiniteness, comprehending all possible roses; but the INTUITION

which I hold in my hand is a *damask rose*. The cluster of *sensations* which constitute the INTUITION only becomes *knowledge*, by being placed under the CONCEPTION, rose in general. Thus does the *indefinite* comprehend the *finite*.

What can be so powerful as the impression offered to SENSE in the *aëriform* state of *matter*, for illustrating the third and highest mental act — IDEA ! Since every attempt to give a form to *fluid matter* has proved vain, how much less practicable is it then to give a decided and definite form to that elastic fluid, the air, which every where surrounds us, and is so essential to the support of life, yet is both impalpable and invisible ! Now, what says the divine Jesus ? “ That which is born of the flesh is flesh, and that which is born of the *spirit* is *spirit*. The wind bloweth whither it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth ; so is every one that is born of the spirit.” The wind, being invisible, is known only by its effects ; what a happy illustration is this of the spirit, which is known only by its effects in regenerated man ! If that vital fluid, air, is of such importance for the preservation of the body, how much more so is that *pure spirit*, REASON, for the salvation of the soul !

Without this faculty we could form no *idea* of the infinite, much less of the "GREAT INFINITE REASON" himself. Then, indeed, we should be mere machines—instruments in His hands—acting according to INSTINCT, but not *free agents*—rational beings—acting according to the great law of God, the "MORAL LAW"—grounded in the very nature of REASON itself, and *revealed* to us by Jesus Christ. This law makes man the judge of his own conduct, through the medium of CONSCIENCE. So that man either acquits or condemns the *action*, according to the purity of the *motive*; and in this manner he renders himself worthy to be a partaker of "that kingdom of everlasting bliss," promised by our Redeemer as a full and complete reward to the virtuous.

How powerful has God's unerring law of INSTINCT been in raising the Soul to aspirations like these, merely from contemplating the Great Book—"Nature"—in its unvaried and eternal round of the *three* states of matter—solid, fluid, æriform—or, which is the same thing, dwelling on the specific differences of the *three* original acts of mind—INTUITION, CONCEPTION, IDEA! In fact we have no other way to sensualize IDEAS but *personification*. Thus we say, "God the



Father," meaning the great Creator of ALL—"God the Son," the λόγος, the *word*, the REASON, that dwells in us and is the *law of God*—"God the Holy Ghost," the *connexion* necessarily subsisting between these *two holy personified* principles, who is our *advocate*, *monitor*, and *comforter*; "even the 'Spirit of Truth,' whom the world cannot receive, because it see'th him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you for ever." This "Spirit of Truth" sent from our Heavenly Father to remain with us for ever is—CONSCIENCE—the only ground by which we can conduct ourselves morally, and the immediate *connexion* between the FINITE and the INFINITE REASON, through which spiritual link alone can we hope to attain "the kingdom of everlasting bliss."

Thus we perceive that the *three* states of matter are powerful evidences of the *three* mental operations, INTUITION, CONCEPTION, IDEA, and produce the most positive and splendid confirmation of the truth of the System, which alone can work out our salvation—"CHRISTIANITY"—and which must endure for ever, for it is already in ETERNITY. We have stated that the *finite* is comprehended in the *indefinite*; but we shall

readily perceive — by the Tabular display — that both these are included in the *infinite* :

Solid	+	Finite	+	Connexion	=	Intuition.
Fluid	+	Indefinite	+	Connexion	=	Conception.
Aëriform	+	Infinite	+	Connexion	=	Idea.

The great laboratory — nature — has been, from its first creation, operating by its *instinctive* powers on matter, by sublimation, dissolution, and fixation, so as to produce the never-ending round of the *three* kingdoms, animal, vegetable, and mineral. Here, then, end the operations of *matter*. Not so with *spirit*, which is not only *free* from all action of matter, in its *pure* and exalted state, but even now in its state of probation evinces a power which far surpasses *instinct* in its ultimate aim — approximation to Divinity. This power — “REASON” — acknowledged by consciousness, guided by syllogism, and wholly denied to brutes, makes MAN the ultimate aim and “SCOPE OF CREATION.”

#### On the Divine Revelation.

We have repeatedly asserted that the *revealed* “WORD OF GOD” can be addressed only to the REASON of man. As unanimity on this vital point of Religion is of the utmost consequence, we feel it an imperative duty

fully to establish this important doctrine: otherwise, whatever concord and agreement we may have produced — on the “DIVARICATION of the Scriptures” — on the “Trinity of the Divine Essence” — on the “divinity of the precepts taught by our Saviour” — are not complete, while the mode of conveying this moral instruction to the mind is susceptible of controversy. This proves that something is still wanting — “*the one thing needful*” — perfect unanimity, and absolute uniformity of opinion on the *revealed* “WORD OF GOD.”

When we reflect seriously on the purpose and intent of a “Divine Revelation,” we shall instantly perceive that its whole object is to improve the moral part of man — his *immortal soul*. We shall perceive also that administering to the instincts of the *body*, even to the very highest consummation of our earthly happiness, does not necessarily improve the moral state of the *soul*; nay, it is often found that severe trials induce a more rigid self-examination and are more favourable to *virtue* than a total abandonment to luxury and enjoyment. All that regards the *soul* is the affair of PRACTICAL REASON; all that concerns the *body* is the gratification of SENSE.

PRACTICAL REASON acts in a dictatorial manner. It absolutely commands the performance of certain actions, without considering what effect they may have upon our happiness. Thus it says : — “ *Be strictly virtuous, whatever may be the consequence.* ” That we possess the power to obey this commandment is abundantly proved by an appeal to our own consciousness. History teems with instances of persecuted individuals who have expired under the torture of the rack, rather than sacrifice their veracity. This proves most decidedly that man not only possesses the power to *obey* the commands of REASON, but that all the powers of nature, even when concentrated by the hand of Science, utterly fail when an attempt is made to employ them in violation of the *freedom* of REASON.

**All moral actions must be considered as the immediate  
COMMANDMENTS OF GOD.**

What is it that takes place in the mind of the individual during this self-examination ? — a Conviction that certain actions are conformable to the “MORAL LAW,” and are *right* and *good* ; while others directly contradict this Law, and are *wrong* and *bad*. But here we must remark that man has a twofold nature ;

that is, he possesses an animal or *Sensible* and a rational or *Supersensible* nature. According to the former, all his instincts and desires are *conditional*; that is, he only desires something for the sake of something else: he desires moderation to promote his health; indeed, all his desires are directed to the completion of his own *happiness*. All the desires and actions of man, as a *sensible being*, are directed to this one great object, for the attainment of which he calls to his aid all his faculties, even REASON itself, which is thus required to enter into the servitude of SENSE. This principle of our nature is *self-love*. The actions prompted by it are strictly *interested*: they are such as are commonly termed *useful*, because they serve to the furtherance of some other purpose. This clearly accounts for the incessant inquiry after *utility*. Actions arising from *self-love* may not indeed offend against the "MORAL LAW," yet, arising from *interested* motives, they can never be strictly *moral*. Hence it is evident that the whole bent and force of our animal or sensible nature is nothing more than a constant effort to produce the greatest sum of animal enjoyment — HAPPINESS — on the principle of *self-love*.



But there is another principle in our nature which is *disinterested* : hence arises an opposite set of desires and actions. This principle is “PRACTICAL REASON,” which is not influenced by any other power, but acts of itself. This is the only true and genuine ground of MORALITY, that is, the power of performing actions from *disinterested motives*. These actions often oppose the *instinctive* wants of our animal nature. Yet it is this sublime quality of our superior or Rational nature — which separates us from all created beings, nay, even from ourselves — that distinguishes between our two natures and their corresponding desires. It is from this principle alone that we can be *virtuous*, that is, perform actions which accord with REASON merely because they are *commanded* by REASON. These actions are *unconditional*, that is, *good in themselves*. It is, however, quite evident that we are not content with barely searching after *happiness*, or even possessing it. We have likewise an incessant desire to be *morally good*, that is, to practice VIRTUE, which we never can relinquish.

That VIRTUE and HAPPINESS are original and opposing ends laid in our nature is not only easily proved, but their order even cannot be changed.

There would be no difficulty in man's fulfilling the "Moral Law," were he merely a pure *rational* Being, whose ultimate end is VIRTUE. But he is at the same time a being of Nature, formed with particular *instincts* and desires, which all centre in HAPPINESS. Now, in order to fulfil the *laws* of our two natures, a struggle ensues between *virtue* and *happiness*. Neither of these important ends is to be crushed by the other, since this would defeat the plan originally laid in our nature, which entirely consists in this struggle. The worth of a man is evinced solely by his strength of mind in overcoming the allurements to pleasure that militate against the Moral Law. The more the desire of *Happiness* tempts man to disobey the "Moral Law," in spite of which he still obeys and attends to the voice of REASON, the more certain he is that he acts from a principle of *Virtue*, and the greater is the victory which he gains in the struggle.

The consciousness of having acted from duty alone is accompanied with a *sentiment* that may properly be termed a *moral feeling*. This may easily be distinguished from every sensual pleasure, which always precedes the action; while the *moral sentiment* cannot arise till after the performance of the action, and even

then only on the ground of the purity of the *motive*. This purity is acknowledged by CONSCIENCE, when we are certain that the action is performed *entirely for the sake of DUTY*: then only is it moral.

“What Conscience dictates to be done,  
Or warns me not to do,  
This teach me more than hell to shun,  
That more than heaven pursue.”

It would be absurd to pretend that our virtuous conduct is influenced by this *moral pleasure*, since it cannot arise till after the performance of the act. On the other hand, it is perfectly true that the pursuit of sensual enjoyment is wholly actuated by the anticipation of the pleasure we have in view. Were this the case with Virtue, it would cease to be *disinterested* — it would no longer be *virtue*.

**VIRTUE and HAPPINESS are opposing ends in our nature.**

It only remains, therefore, for us to show that their order even cannot be changed. Suppose for a moment that *Happiness* were to take the lead in this arrangement, according to the plan of Epicurus. This would totally defeat one of the aims of our nature — Virtue — which would be entirely destroyed, for there could be nothing

*disinterested*. But restore the rational order, and make *Happiness* subordinate to *Virtue*, and we realize the entire aim laid in our nature by our Almighty Maker, and at the same time create the possibility of producing the “*Highest Good*,” and this, indeed, only by making

**VIRTUE the cause of HAPPINESS.**

Now, then, are the predispositions of our nature in perfect harmony. This presents a sublime and celestial view of our *rational* nature, which is so forcible that we cannot contemplate the Author of such an arrangement with sufficient awe and reverence !

REASON decrees that in order to be SUPREME-  
 HAPPY all the desires of the *flesh* must be restrained  
 by the desires of the *spirit*. The desire of the *spirit*  
 is *goodness* ; the desire of the *flesh* is *gratification*.  
 The contest between these opposing desires engenders  
 a never-ceasing struggle. Common sense decides at  
 once — and most correctly, too — in favour of *Virtue*,  
 making *Happiness* always subordinate to this high  
 principle. This *decision* can neither be reversed nor  
 admit of any appeal. In order to be conclusive, it must,  
 however, be scientific — that is, so proved that its  
 contrary cannot even be conceived — or the “*one thing*

*needful*” is not obtained — perfect unanimity and absolute agreement.

What a confirmation does this afford of the correctness of our analysis of PRACTICAL REASON! Suppose we put the converse, and let *happiness* take the lead. It must here be quite evident that we are sacrificing an infinite end — *virtue* — the goodness of the *soul* in ETERNITY — to a finite end — *happiness* — the gratification of the instincts of the *body* in TIME. What is the contracted span of the entire duration of the *body* in TIME compared with the never-ending state of the *soul* in ETERNITY! REASON cannot approve of this destructive order of things — that the sinful lusts of the *flesh* should effect the condemnation of the *soul* and the destruction of virtue; thus defeating the sublimest object of our nature — “*realizing the highest good.*”

Restore the natural order, and view the consequences. Let VIRTUE BE THE CAUSE OF HAPPINESS: then, indeed, do the predispositions of our nature stand in harmony. Thus we perceive that there is no need for the destruction of either end. For the *finite* end in TIME has fully done its duty, by evincing, on all occasions, the supremacy of the *Spirit* over the *Flesh*. What a powerful confirmation is this of the decision of REASON!



In scientific language, we should say that *actions* which are conformable with REASON are permitted; *actions* which contradict REASON are prohibited.

Here, then, we find that a *principle* of REASON—an invisible and impalpable *essence*—is all-commanding, not allowing the least evasion or subterfuge, under any pretence whatever, issuing its commandments to *Free Will*, ordering it to obey the laws which it has enacted, from its own Rational nature. Herein lies the dignity of humanity—that of being the author of its own laws. All laws of *Freedom* originate in REASON, and command man to *be strictly virtuous, under all circumstances.*

On the other hand, a *fact* that addresses SENSE generates certain *sensations*, which the individual cannot even communicate to another. The highest species of evidence that can be obtained from the *relation* of these Sensations is first to be tried by the tests of *possibility* and *probability*. If the *facts* answer these proofs, we hesitatingly venture to BELIEVE the HISTORICAL narration. What a striking difference between *Principle* and *Fact*! The one, when once uttered, is universally commanding and indubitably *true*. The other is individually *felt*, but cannot even be communicated.

Powerful, indeed, is the confirmation of this *truth* in the pure science of the mathematics. The mathematical *figure* formed in one mind must be as pure and correct as that formed in all others, because it is a *principle* which can only inhabit ETERNITY. Yet the *symbol* which raises this pure figure, however accurately executed, is but an approximation to *purity*, which can never reside in TIME. In the spiritual "Science of Religion and Morality," the machinery employed to effect this purpose — the development of *principle* — is definition, which consists of words as the signs of *ideas*, and, when accurately stated and clearly comprehended, the *principle* is awakened. Christ says: "*Do ye unto others as you would they should do unto you.*" This sublime law of our Saviour may be expressed scientifically thus: — "*Act strictly rationally towards others, for they ought to act strictly rationally towards you*" — or they cease to be rational beings. Hence is

**The Supremacy of PRINCIPLE over FACT established  
for ever!**

Now, indeed, have we obtained "*the one thing needful*" — absolute agreement and perfect concurrence in the Supremacy of the *laws* of REASON over the *illusions* of SENSE.

That we should acquire *Happiness* in proportion as we have rendered ourselves worthy is the ultimate end of PRACTICAL REASON. But, though this position is regularly deduced from our Analysis of PRACTICAL REASON, it does not follow that the perfect harmony of *Happiness* and *Virtue* should take place in this life. Experience too often exhibits instances of virtuous men under great sufferings, and wicked men surrounded by luxuries and all that contributes to earthly bliss. But does REASON approve of this accidental concurrence of circumstances? — Certainly not. REASON is never inconsistent: it looks upon mankind, therefore, as placed here in a probationary state, and assures us that the ultimate views of the Deity, which it unfolds to us, will certainly be accomplished. It assures us that what does not appear consistent with a moral arrangement, in our present contracted view of things, will be shown to be so hereafter, to our entire satisfaction and to the Glory of our Almighty Maker!

These accidental circumstances, so far from diminishing our Virtue, afford more opportunity for its exercise, and ought to induce us to brave the vicissitudes of this life, and exert a greater degree of Moral Strength. Thus we actually become more virtuous than if we had

not been placed in these trying circumstances, and by this exercise are led to *love virtue for its own sake*, and so to fulfil the ultimate design of REASON.

PRACTICAL REASON is synonymous with *Free Will*, for, being wholly in ETERNITY, it is perfectly *free* from the events and things in TIME. What is this but *freedom*? — That being, whose *Will* is necessarily in harmony with PRACTICAL REASON, is a “Sacred Being!” — Christ says: “*Call ye not me good whom ye see — no one is good but my Father in heaven, whom ye see not.*” Who can doubt the import of these words! Pure goodness and perfect *Spirit* cannot inhabit the corruptible sphere of TIME, but must breathe its purity in ETERNITY. The dependence of a *Will* not absolutely good in itself is called *obligation*: this cannot apply to a Sacred Being. The *necessitation* of an action from obligation is *Duty*.

We are here commanded by the “Saviour” of men to perform the task attempted in this “DIVARICATION” — for ever to separate pure DOCTRINE, which can exist only in ETERNITY, from doubtful HISTORY, which is simply a record of the events flowing down the stream of TIME. Now it is clear that we have Scriptural authority for separating the production of REASON,

which is pure *principle*, from the production of SENSE, which is mere matter of *fact*.

Should there be any difference of opinion on this important subject, we must constantly bear in mind that no two persons are so uniformly cultivated that the same *type* will always raise the corresponding *ideas*. Hence, when we suppose that we differ in *principle*, this difference arises merely from the use which each individual has made of his intellect. To differ in *principle* is impossible. That can be no *principle* which is not universally acknowledged when once understood. — “Do unto others as ye would they should do unto you.”

This *principle* is all-commanding, and is as binding to the Infidel, the Jew, the Gentile, and the Unitarian, as to the Christian, because it is evolved from pure “PRACTICAL REASON,” though first revealed to man by Jesus Christ. Our Saviour evidently alludes to this “*absolute universality*,” when he says: “The Gospel shall be preached to all the nations of the earth;” otherwise there would be more religions than one — “that of Christ” — which is impossible.

From the present state of enlightenment, however, should any difference of opinion occur as to what we



have considered DOCTRINE, and placed in the yellow leaf of the book — emblem of celestial light — it must be remembered that the words employed are but the signs of *ideas* — mere *types* of pure *principle* — and, till uniformly appreciated by two minds, cannot raise the same perfect *principle*. For that is no principle which is not universally commanding — *the circularity of the circle*.

To obviate this difficulty, it is strongly recommended, when a case of this sort occurs, that the *type* in question should be transferred to the HISTORIC page — indicated by the blue tint — proper receptacle for disputed points. “DIVINE REVELATION,” in order to bear out its genuine character, must carry with it absolute *truth* and perfect certainty. It must be altogether above the possibility of human invention. But what can this be but the sublime “MORALITY OF CHRIST,” which it is totally out of the power of man to construct, and which can be nothing short of Divine ! — “The eye is the light of the body ; if thine eye be simple, thy body will be full of light : but if thine eye be *evil*, thy whole body will be full of darkness.”

In the infancy of the DIVARICATION, differences of opinion with regard to the propriety of such a work

will be of frequent recurrence. For no two minds, as we have already observed, are so uniformly cultivated that the same *type* will always raise the corresponding *idea* in precisely the same purity. So that, when we suppose we differ in *principle*, it is only in the use which each individual has made of his intellect ; but, when we are in accordance, the same *idea* will constantly be the result. For a *principle* that is susceptible of dispute is no *principle* at all, wanting absolute universality. As Science advances, *principles* will be more unfolded. The truth of this position will be abundantly evident, when we reflect on the total impossibility of *facts* ever being substituted for *precepts*. Facts can occur only at one point of time, and therefore cannot be guides for our conduct ; while *principle* is an established law of our reasoning faculty, and is ever present as a constituent part of that faculty. These laws, therefore, are the real grounds which induce our Moral conduct.

Why that “Book,” whose office it is to introduce into the infant mind the simplest, the purest, and the most divine, Morality, should not be benefited by the rapid advances made in enlightenment in our times is not to be conceived. Are children of a tender age,

who know no difference between Jericho and Joppa, to have the purest system of morality — itself of divine origin — perplexed and encumbered with historical detail and geographical distinctions, which can never establish a single precept? — No! let the erudite dispute on these interminable difficulties; but clear away earthly things from a “SCIENCE” of such celestial purity as the “Morality of Christ.”

The day is indeed come, and will be hailed with silent but deep-felt joy, when we can no longer brook confounding Heavenly with Earthly things. Nothing short of the unmixed and pure “WORD OF GOD” will satisfy the development of REASON in the nineteenth century. Henceforth shall we possess a “SCIENCE OF RELIGION,” whose evidence will as far surpass the proofs afforded by the *pure* mathematics as their purity does the imposture of the empiric. Nothing but REASON can *convince* REASON — here authority is powerless.

Those persons who are, in reproach, termed INFIDELS may well be astonished at seeing all their doubts and difficulties thus for ever banished from the field of contention. They will at once embrace “Christianity,” because they are urged to do so by their own REASON.

In fact, they only differ from their fellow-men in the boldness of investigation, submitting every thing to the test of REASON. The repugnance of HISTORY too often impedes their progress. The injunction to believe all or none leads them to reject that which, when DIVARICATED, they must adopt. Instead, therefore, of the opprobrious epithet of Infidel, it would be more charitable as well as more christian-like to say that they were sincere searchers after *truth*, and only puzzled in their logic. In this character they cannot refuse *truth*, when offered to them in purity. Hence the whole sect of INFIDELS will become sincere Christians. The Infidel, too honest to say that he believes that which he does not understand, evinces a high degree of *moral courage*, and only waits for CONVICTION.

The Bigot will not so readily become a convert to the primitive Christianity taught by our Saviour. He will tremble for the temerity of the individual who should venture, with his feeble REASON, to search for *conviction* in the "Holy Scriptures." "Take them on *faith*," says he, "and be satisfied ; for they contain a mystery not to be unravelled by man !" What ! — authority to blind REASON ! That power with which

God has stamped his chosen people — REASON — “to be wrapped in a napkin” and left unemployed ! The only power by which man can judge of the value of his own *actions*, by ascertaining the purity of the *motive*, to be silenced by Authority ! Has the Redeemer anywhere forbidden the use of REASON ? — No ! — He exhorts man to its fullest exercise, to enable him to suppress the sinful lusts of the flesh.

When Christ taught, there were no Gospels ; the *morality* was to be extracted from his divine parables. In those days there could not be any bigotted attachment to what did not exist. It may properly be termed a superstitious awe and authority to suppress the fulfilment of the “WORD OF GOD,” instead of following the divine *precepts* of Jesus, and vanquishing the lusts of the flesh. This blind superstition would soon bring us back to the errors of Catholicism, and finally extinguish all enlightenment. The Bigot, who acts from *blind belief* and prejudice, displays great *moral cowardice* and dread of investigation. This mode of procedure lays the foundation for hypocrisy and its train of fatal consequences ; it cannot, therefore, be too much reprobated. This class will be the most severe in their strictures on the present DIVARICATION, and



perhaps scarcely be tolerant enough to allow the merit of a *good* and *upright* intention to its author. Is this Christian humility ? or is it a departure from the simplicity of the *precepts* of Christ ? — “ Oh ! ye hypocrites, ye can discern the face of the sky ; but ye cannot discern the signs of the times ! ”

The “ TRUE BELIEVER ” is he who *believes* in the existence of invisible and immaterial things from CONVICTION, because, if he denies them, he cannot think at all. To this scientific *faith* we are exhorted by St. Paul : “ Faith is the evidence of things not seen.” To arrive at this *faith* requires the highest use of PRACTICAL REASON, under the guidance of syllogism. Hence we *must* have faith in the existence of *mind*, as we do syllogize and draw conclusions. The “ Scriptures,” so far from stifling our REASON, demand the utmost effort of this high prerogative of man, in order that the divine truths which they unfold should be adopted, not from *blind faith*, but from that *rational faith* alone — “ the evidence of things not seen ” — ay, even to CONVICTION.

Having *faith* in the existence of the *human mind*, and being well assured that a *finite* thing cannot make itself, we are forced to raise another syllogism, and

infer that it has a "Maker." If the *faith* in the existence of the Maker is not a *rational faith*, even unto CONVICTION, we are then in the state of the Bigot, who professes to believe what he does not comprehend. The most puerile *mind* has strength enough to infer that no *finite* thing ever made itself. Hence it is constrained to acknowledge that every thing *finite* must be made by the "INFINITE." How could these conclusions be drawn, if *mind* did not exist! We have proved that *matter* cannot think. Nor could the *finite mind* be possible but for the "INFINITE MIND" — the omnipotent, omniscient, and eternal "MIND," the great Creator of all — GOD!

The *finite* and the *infinite* minds are two spiritual essences, which stand in eternal *relation* to each other, proving an indissoluble TRINITY IN UNITY. Annul the one, the other vanishes. If we annul the *finite* mind, we surely prove that there can be no maker of that which is not made. Annul the *infinite* mind, and the *finite* could not exist. He is no FATHER who never had a CHILD; but, when he became a father, the *three* principles were generated of Father, Son, and Relation — overwhelming proof of the truth of the TRIUNE PRINCIPLE! These *two* minds and their *relation*

altogether exist in ETERNITY, and are all of one substance. And this is the *catholic* faith, neither confounding the persons nor dividing the substance ; which faith, unless every one do keep whole and undefiled, without doubt he ceases to be a RATIONAL CREATURE.

None of these *three* principles can exist in TIME, or they would be palpable to SENSE, which they are not — and would have *priority*, which they have not. There can be no priority where there is no TIME. Hence these *principles* can only live, move, and have their being, in ETERNITY, for they are principles of REASON. Thus the Existence of God, the Immortality of the Soul, and a Future State, become of necessity axioms in the “ SACRED SCIENCE.”

That the *faith* in the existence of our own invisible essence — REASON — is scientific, may be easily demonstrated. To suppose REASON away, and yet to syllogize, is impossible. Thus the existence of REASON is proved to *Conviction*. To suppose that REASON made itself is equally absurd. Hence we are forced by the invisible power of syllogism to *believe* in the existence of a “ Rational Author ; ” for no power devoid of REASON could construct so exquisite a faculty. Let us call this power GOD, and we are forced to say : —

“*We believe in God to Conviction.*” How very different is this rational or scientific *faith* from that which is grounded on HISTORY and enforced by Authority ! This *scientific faith* cannot err, if the logic is correct. The *historic faith* can never produce Conviction : but faith without *Conviction* is *blind faith*. This really is a *scientific* proof of the existence of GOD : for its contrary cannot even be conceived.

To meet the case of modern enlightenment it is imperative that the “New Testament” should have all the blaze of intellectual light concentrated, with a view to extract and expound the DIVINE MORALITY laid down in the “Sacred Volume” by the founder of Christianity. The efforts of enlightenment must indeed advance far beyond their present standard before the world will be able to discern half the *divine truths* contained in that “DIVINE REVELATION.” What says the Divine Jesus ? “I have many things to say unto you ; but ye cannot bear them now. Hitherto I have spoken to you in proverbs ; but the time cometh when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father.”

Some little advantage may perhaps be obtained from the present “DIVARICATION,” which is intended to

serve as a key to unlock part of the sacred truths contained in the "SCRIPTURES." The most ready way to unfold *truth* is to clear it from the *mystery* in which we fancy it to be enveloped. This apparent mystery arises from a slavish adherence to the *words* of the "Sacred Book," instead of a copious and full display of its *spirit*. A striking instance of this truth may be obtained by comparing the *words* said to be uttered nearly two thousand years ago with the *spirit* in our modern version in the passage where our Saviour, in reproofing anger, says: — "Whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool! shall be in danger of hell fire."

Being fully aware that *words* are only *material* types of *spiritual ideas*, we have selected such modern expressions as appear to us to contain the whole *spirit* of the *precept*, instead of the words attributed to our Saviour, when he taught his divine DOCTRINE to man. In so doing we hope that we have facilitated the introduction of Christianity into the infant mind without the perplexity arising from *types* about which the



learned of the present day are not agreed. Thus we sincerely trust that none of the *essence* of the DOCTRINE is lost by using the more familiar *type* in our version where we say: "*He who is angry with his brother without a cause is wrong.*" Hereby we render this conduct a *moral crime*, and only susceptible of *moral punishment*, totally excluding it from TIME or the Judgment of men, and referring wholly to that high moral tribunal in ETERNITY — the condemnation of God!

It is very doubtful whether the *ideas* raised by the types, "Judgment," "Raca," and "Fool," are precisely those that were current with the contemporaries of our Saviour. If not, the same moral instruction is not conveyed to the hearers. What the *type*, Raca, meant in those days seems to puzzle the learned of the present time. Nor do the English Dictionaries solve the difficulty — neither is it quite certain that the definition they afford of the words "Judgment" and "Hell Fire" are precisely those that were understood by Christ's hearers. If not, then some false *idea* is raised in the mind, to the perversion of the *pure moral* they were intended to convey. Did *hell fire* mean burning brimstone, or the valley of Hinnom near Jerusalem,

among the primitive Christians, or *merely* an imaginary place assigned for the eternal punishment of the wicked! If the modern use of the words “Thou fool” were enough to consign the culprit to eternal punishment in “*Hell Fire*” too many would be in danger of the “*Judgment!*” Is it certain that our Saviour taught in Greek and not in Hebrew? — How is this *fact* to be proved! May not the words  $\rho\acute{\alpha}\kappa\alpha$  and  $\mu\omega\rho\grave{\epsilon}$ , attributed to our Saviour, in fact be the Hebrew words רָקָא and מוֹרֶה? Let any child or even adult unacquainted with the learned languages decide which version conveys the clearest *moral precept*. We have no hesitation in saying that the decision will be in favour of the “*DIVARICATION.*”

Compare the authorised translation of the Greek text with the version from the same original given in our “*DIVARICATION*” generally. We beg, however, particularly to call the attention of the reader to the first and fourteenth verses of the First Chapter of St. John, where, merely by substituting the word REASON as the translation of  $\lambda\acute{o}\gamma\omicron\varsigma$  — which implies *ratio* as well as *verbum* — it gives the *true* and *honest* interpretation of the original: — “*In the beginning was REASON, and REASON was with God, for REASON is God: and*

REASON *dwelt among us in the flesh, in the glory of the Father, full of truth.*"

This is the DOCTRINE taught by Jesus Christ, and its contrary is not to be conceived. For, annul the INFINITE REASON, and it could not make the FINITE REASON. If it did not make the FINITE REASON, then it made itself, which is absurd. Now this is most assuredly a scientific proof of the truth and divinity of the "Revelation" of Jesus Christ, for its contrary is not conceivable. The λόγος actually means the *principle* of REASON, or God himself — as a spiritual essence — personified, which produces the same syllogism as above — the INFINITE REASON and the FINITE REASON in eternal CONNEXION, or the indissoluble TRINITY IN UNITY — Θεός, λόγος, συνεχής.

That this DOCTRINE can be discovered by the natural efforts of human REASON is the absolute proof of the "DIVINE REVELATION" of Jesus Christ. Had any thing repugnant to REASON been found in the "Book" called the "WORD OF GOD," it is quite clear that it must, on that account, be rejected, as being wholly unworthy of the Father of our Saviour, who has endowed us with REASON as the only *touchstone* by which to try the *word*, and definitively to decide whether it is the

WORD OF GOD or the WORD OF MAN. When the syllogisms in question refer to *spirit* alone, that is, to our *moral conduct*, which regards our *Eternal Welfare*, this is the "WORD OF GOD." When, on the other hand, they refer to *matter* and concern our *earthly comforts*, that is, our *Temporal Welfare*, this is merely the "WORD OF MAN."

The "WORD OF GOD" must be absolutely commanding, admitting of no difference of opinion, but producing perfect unanimity, even to CONVICTION. The "WORD OF MAN" must for ever be doubtful, till tried by the criteria of possibility and probability, and even then admitted only with caution, as it may err, for it can never produce *Conviction*. The *principles* of Morality are uniform: "*Be strictly virtuous under all circumstances.*" The desires of Happiness are ever wavering; no two individuals were ever found whose happiness consisted of precisely the same ingredients. Neither of these states can obliterate the other. They are the essential and constituent characteristics of humanity, and are both the gift of God. Now, this very same *touchstone* — REASON — assures us that though we ought to attend to our *temporal* as well as to our *eternal* welfare, yet this condition must positively be

observed. In the pursuit of our earthly happiness we must never offend against the *commandments* of our Heavenly Father. There cannot be a stronger proof that these *commandments* were revealed to us by Jesus Christ, because they constitute the very essence of the "BOOK." Nothing can be clearer than that these laws are of *divine origin*, because they do not consist of *matter*, that is, of *earth* earthy, but of *spirit*, which is of *heaven* heavenly.

Do not for a moment let it be supposed, because we separate DOCTRINE from HISTORY, that either of them can be dispensed with — any more than that because we talk of the base of a triangle we annul the other two sides. Such an error would amount to the annihilation of the whole subject. All we contend for is that DOCTRINE is susceptible of *Conviction*, HISTORY is not. If we take away the HISTORY, we have destroyed the vehicle which contains the MORALITY, and have left nothing. Equally vain would it be for the geome- trician to demonstrate his *pure* propositions, when we have deprived him of space. When all the *precepts* are extracted from the HISTORY, they will constitute a "SCIENCE OF PURE MORALITY." But all the HISTORY in the world will never construct one single *precept*.



REASON leads directly to the fountain-head of Christianity. "As knowledge has advanced, man has invariably changed his belief of the *immediate* divine interference into one of *mediate* interposition. In the early ages of society, God was seen to act in every thing; but, as we became more acquainted with the laws of nature, these laws we found to be sufficient, in order to explain those occurrences which we observe in the physical world. The immutability of these laws is established in the *principle* of the omniscience of the Deity, who, knowing how every thing will act, does not stand in need, when fixing his decrees, of making any change hereafter. In divine wisdom there can be no improvement — *all must be perfect*. Thus every thing we see in the *sensible* world, and *reason* upon in the *spiritual* world, is linked by *mediate* causes to the SUPREME REASON — GOD ! And this is Revealed to man by Jesus Christ."

It is singularly and deeply impressive that whatever *moral sentiment* we meet with in the course of reading, whether in perusing the ancient classics or any modern production, we trace all these *sublime feelings* to this only genuine "REVELATION" of a perfect "System of Morality." And, what is still more consoling, there

is no other "Book," either ancient or modern, that contains any approximation to a perfect "SCIENCE OF MORALS;" so that what the "Holy Book" has revealed to us is in such strict accordance with REASON, that it cannot be improved in its *essence*. Is not this a scientific proof of its *divine origin*!—for its contrary would be the annihilation of REASON. All, therefore, that remains for modern enlightenment to effect is to express the *divine precepts* of Jesus in modern phraseology, that none of their *essence* may be lost.

When my eye meets with such flattering testimonials as the following, regarding the *utility* of my labours in promoting the clear explanation and strict simplification of the "Scriptures" from clerical men, whose pious office it is not only to expound "Holy Writ" but to instil the sublime DOCTRINE of Jesus Christ into the very hearts of their hearers, I own I feel myself more than rewarded for the time I have devoted to this glorious task, which constitutes the chief happiness of my life. I could record many instances of praise; but let these suffice, as they breathe the general spirit which pervades the whole.

"Of your 'Divarication' I cannot speak too highly. The clearness with which you have separated the His-

torical from the Doctrinal matter contained in the 'New Testament' has been of the greatest service to me in studying the 'Sacred Volume,' and will, I think, remove the objection under which the Infidel so frequently shelters himself—that a System of Religion, too obscure to be thoroughly understood even by its own professors, cannot have a very strong claim on the credulity of the sceptic."

"In your 'Divarication' I have had much to learn from the ingenuity of the Author. I do not see how the work could be improved, as the philosophical disquisitions employed to illustrate the Christian Scheme are so clearly expressed."

The zeal that urged me to lay before the public my first effort on the "SEPARATION" of the "Scriptures" cannot fail to receive additional fire from sentiments like these, which carry the stamp of sincerity upon their very face. The *idea* had long floated in my mind, and I could not divest myself of the supposition that it might benefit the "*Cause of Christ*," and could not possibly injure that of RELIGION. I have already acknowledged with gratitude the remarks of the severer critics, which, after all, ought to be more prized as conducing to the improvement of the work, and thus

causing it to be rendered more fit to be laid before an enlightened nation — like the British. I trust they will find that I have availed myself of their strictures — though sometimes *severe* — in the present edition ; at the same time courting a continuance of the useful labours of these improvers of mankind, for the general edification of the world. When, however, we find some of these critics remarking that every *fact* of “HISTORY” is also “DOCTRINE,” we recommend a re-perusal ; and hope to hear that whatever was misunderstood in the first edition is amply compensated for in these pages.

The first great benefit arising from the “DIVARICATION of the Scriptures” will be the erection of Morality and Religion into a “Science,” under the appellation of the “SACRED SCIENCE.” Religion and Morality, being both spiritual essences, can only be treated scientifically upon the *principle*, already proved — that *faith* is stronger than knowledge. What the world have been called upon to *believe*, as if it were matter of choice — *the existence of God* — proves to be the first *axiom* in the “SACRED SCIENCE” — a position so certain, so secure, so undeniable, that the individual who calls it in question cannot be of sane mind. Without this incontrovertible *axiom* there could be no existence, no

thinking—consequently, no RELIGION at all ; secondly, the *necessity* of the existence of the “ GREAT SPIRIT ” being acknowledged requires *the immortality of the SOUL* as the second *axiom*. This is the only possible means of fulfilling the Will of HIM who made the *Soul* : and what is this but the “ WORD OF GOD ! ” The third *necessary* consequence is—a FUTURE STATE of *rewards and punishments*, which forms the third *axiom* in the Sacred Science : for REASON will not hold itself guiltless and receive more rewards than are its due.

The most prominent feature of the advantages to be obtained from our “ DIVARICATION ” of the “ Scriptures ” will be — *perfect unanimity among all rational beings* on a subject of the most vital importance to man — *the salvation of his Soul* — a subject which, merely to settle speculative opinions, has caused more barbarity — more bloodshed and acts of cruelty — nay, even excesses of torture and martyrdom — who does not shudder at the bare mention of the *auto da fé* ! — than any subject about which men can differ. All this has arisen from the *purest sentiments*, but for want of Science, from the most erroneous opinions of each in favour of his own particular DEITY ; for his sincere intention is that of *making himself acceptable to his God*, whether



it be Woden, the God of the Saxons, or the FATHER of Jesus, the author of the only true "REVELATION."

Even the "DIVINE MIND" cannot reveal itself to *matter*, or, what is the same thing, to the INSTINCT of animals, without abrogating the *laws* originally laid in matter at its birth; for, *instinct* being already the *law* of GOD, it would not be rational to make a new law to annul that already made. Here *Consciousness*, the true characteristic of *spirit*, is wanting. Hence we have fully made out our assertion, and proved to the CONVICTION of the most determined opponent of our theory, that a "DIVINE REVELATION" can be made only to the REASON of man.

### On Superstition and Idolatry.

If ever there was a powerful appeal made to man for the accomplishment of a "DIVARICATION" of the "Scriptures" into DOCTRINE and HISTORY, it is the existence of Superstition — that bane of society — that Religion without Morality — that false Religion, consisting of reverence for things not proper objects of reverence, and built upon idle fancies. The perfect cure for the epidemic which ravages the human race will be the specific offered in these pages. Yet never,

till the world is sufficiently enlightened to discriminate between "SPECULATIVE REASON" and "PRACTICAL REASON" in their distinct uses, can this specific take effect. *Superstition* will remain, and carry us back to the ignorance of the dark ages, if it is not arrested in its course by the only antidote — *morality* — which must ultimately "bruise the head of the serpent."

It is quite clear that all Dogmas are founded on HISTORY, and are generated by the misuse of SPECULATIVE REASON, whose real object is merely so to arrange *matter* that it may produce the highest gratification of SENSE. Consequently, when these Dogmas are supposed to concern *the salvation of the soul*, SPECULATIVE REASON is employed on an object over which it has no power. It somewhat resembles the state of that mind which looks upon the *types* of the pure mathematics in printed books, and fancies that it is contemplating the *mental image*, which is the only safeguard for that divine science.

Should Religion be worse off than Geometry, and have no sure ground upon which to fix its *principles* permanently and for ever! The confusion between the *type* and the *essence* has had its day; and PRACTICAL REASON comes boldly forward to assert its rights, not

only to be heard, but never to be refuted, and henceforward to be adopted by all succeeding generations in TIME, till our mortal course is run, and we are plunged into ETERNITY only to confirm the perfect *purity* of the DIVINE DECREES !

This horrible perversion of subjecting *principle* to *fact* amounts to the total annihilation of the whole man. This giving the supremacy to SENSE, and requiring REASON to act only a secondary part — merely to heighten our *instincts* instead of restraining these already too unruly desires—result entirely from founding Religion on DOGMAS. Religion did we call it ! — rather say abominable Superstition — unfortunately mistaken for true Religion. “Therefore, I speak to them in parables ; because they seeing see not, and hearing they hear not, neither do they understand. This people draweth nigh unto me with their mouth, and honoureth me with their lips ; *but their heart is far from me*. In vain do they worship me, teaching for DOCTRINE the commandments of men.”

This perversion of the faculties of the mind must of course render man the most abject being on the face of the earth, infinitely below the most disgusting reptile, whose *actions* are regulated by a fixed *instinct* — while

man, by pursuing this course, becomes a very demon. "Even so ye also outwardly appear righteous unto men, but within you are full of hypocrisy and iniquity"—in fact, plunged into the very depths of the bottomless pit of vice and wickedness, and all for want of a little logic.

Though we have been thus severe in our strictures on the effects of "*Superstition*," as the most dreadful and alarming enemy of man, we do not, for a moment, suppose that the perpetrators of those horrid atrocities which have disgraced the human race are so guilty as their *acts* might induce us to believe. No!—the fault with them is the unpardonable ignorance of acting upon a DOGMA!—nay, adopting it not only for *truth* but for DIVINE TRUTH!—thus making the "Great Spirit," the very Author of REASON, not only inconsistent but *irrational*!

Though we may pardon the *fault*, we are surely warranted in attempting to stem the torrent of iniquity which is constantly flowing from such *unpardonable ignorance*. When the Priest, in the fulfilment of his pious office in the Idol Temple at Mexico, is regaling his God with the most delicious spectacle his piety can invent—that of the heart of a man torn reeking from

the entrails of the living victim !—does he not, through dreadful ignorance, conceive that no sacrifice can be so acceptable to his Deity as the one he now religiously offers with the most fervent prayers ! How much soever we may pity his *ignorance* we cannot impugn his *motive* ; for an error of the head is no crime of the heart. We are well aware that human sacrifices were in use among the heathens ; but such prodigious massacres as occur at the dedication of these Temples are unparalleled in HISTORY. The edifices in which these Religious exhibitions take place are called *Too-Calli*, that is, the House of God !

“ Lo ! the poor Indian ! whose untutored mind  
Sees God in clouds, or hears him in the wind ;  
His Soul proud Science never taught to stray  
Far as the solar walk, or milky way ;  
Yet simple Nature to his hope has given,  
Behind the cloud-topt hill, an humbler heaven ;  
Some safer world in depth of woods embraced,  
Some happier island in the watery waste,  
Where slaves once more their native land behold,  
No fiends torment, no CHRISTIANS thirst for gold.”

To witness the complacency with which the High Priest descends the hundred steps of his sacred Temple, where he has just immolated his victim in a holy sacrifice to his God, would indeed move our wonder. The



way to account for this pious zeal is to attribute it to the deepest dye of utter ignorance — his Religion being founded upon a DOGMA. Does his Holiness, the Vicegerent of Christ, differ much from this Savage, when, robed in his inquisitorial dignity, he sentences the offender to the severest tortures, to expiate the crimes of *honest Conscience*? The nobleness of the pure *spirit* shines through every thing, when, while being broke on the wheel, he retains his veracity, and is *true* to his Conscience and to his God. Thus to be a martyr is to be faithful to the truth of Christ even unto death! Who shall venture to calculate the streams of blood that have flowed in the early ages of the Church for the name of Jesus! The computation would indeed be appalling!

However we may lament the effusion of human blood, as a means of reconciling opposite opinions, may we not with great justice remark that Christians opposed to Christians have caused greater rivers of blood to flow for *speculative opinions* than all the blood ever spilt by the Barbarians to suppress the name of Jesus! But let the bitterest zealot or the most bigotted infidel show one instance in which the Gospel furnishes the least pretence for this pious cruelty. This ocean of blood

indicates the grossest ignorance of the attributes of God, and his Son, Jesus Christ, and is founded on nothing but a **DOGMA**. So much for Superstition !

Are not these disgusting scenes lamentable proofs of the dire effects of founding Religion upon a **DOGMA**, and worshipping *material* Gods ! Oh ! fatal ignorance ! mistaking the *type* for the *essence*, substituting *material* substance, which can exist only in **TIME**, for that *spiritual*, *pure*, *simple*, and *permanent* substance, the genuine inhabitant of **ETERNITY** ! Fatal perversion of the faculties with which God has endowed man, amounting to the total destruction of humanity, by reversing the natural order of things, making “**PRACTICAL REASON**” subordinate to “**SPECULATIVE REASON** !” Oh ! perverse generation, when will enlightenment fill your souls with the *pure* and *unmixed truths* of Christianity as “**Revealed**” to you in the “**BOOK OF LIFE** !”

“ Oh ! Rome, when pagans possessed thee thou wert comparatively honest ; and those blind idolaters were saints compared with the nest of scarlet tyrants that now dwell with thee. All lesser crimes, as whoredoms, thefts, and murders, she can forgive ; but what she calls *heresy* she never pardons. The courtesan keeps open shop, pays yearly rent to the treasury of his

Holiness, and takes out a license for her trade; the murderer runs to a church, and the gates are open to receive him into the sanctuary. But, when *heresy* is in the case, there is not the least tenderness of nature. Be astonished, oh, ye heavens!—and tremble, oh earth! Ye nourish men who will destroy all whom they cannot *deceive*, who put out the understandings of all in their own community, and tear out the hearts of those who are out of it.”

“Nevertheless thou art one of the *three* mighty and enduring spots in the map of universal truth, which may be called ‘*the Cities of the Soul!*’ — Greece, Rome, and Jerusalem! — to these three the mind naturally turns for whatever is valuable in philosophy or Religion. It is in these three that the education of the human race has proceeded — that the grand process of purification and Redemption has been elaborated. More or less, in each of these, has the mystery of iniquity — that mother of harlots — been manifested, developed, but not understood — an unintelligible mystery, which is, and has been, and shall be, yet shall have an end!”

What has enlightenment not done for the human race within the latter few centuries! The last half

century has completely unfolded the nature and *elements* of the Human Mind — ay, indeed, to its very *essence*\*. Now, then, we have no pretence whatever for remaining in utter darkness and sunk under the pressure of horrible *superstition*. What but the light of REASON, which is now exhibited to view in all its *purity* and in its double application of SPECULATIVE and PRACTICAL, can secure us from the crimes of Infidelity, Bigotry, and Fanaticism !

The apathy of the learned in suffering a discovery of such magnitude to lie fifty years uninvestigated is totally unaccountable — “a light to lighten the Gentiles” — nay, can there be any such thing as Gentiles ? — No ! If the “Religion of Christ” is the “DIVINE REVELATION,” how can there be any other ! The fact that the discovery is made of all the “*Mental Elements*” is acknowledged on the Continent, but unknown in our happy isle. Yet the learned cannot plead that this treasure is a “SEALED BOOK” for England, because its original appeared in German. Many years have elapsed since, with my own hand, I disrobed this “MASTERPIECE OF HUMAN REASON” of its gothic

\* **CRITIC OF PURE REASON** — Art. Philosophy, Encyclopædia Londinensis, vol. XX, page 183.

attire, and presented it to my countrymen in an English garb.

But for this momentous disclosure of all the treasures of the "*Human Mind*," our present task of divaricating the "Scriptures" could not have been accomplished, the *principle* upon which the "DIVARICATION" is founded never before having been brought to light. At length that noble Science, "Metaphysics," has done more for *spirit*, by its analysis of the *mind*, than has been done for *matter* by the discovery of the law of *gravitation*. Now, indeed, we can understand what St. John meant when he asked the angel for the "*little book*." In truth, the DOCTRINE forms a *little book*, when divaricated from the HISTORY; but a *little book* so pure and so convincing, that it fulfils all the angel told John: — "Take it and eat it up; it will be sweet to the mouth of — REASON; but bitter to the belly of — SENSE."

This pure light, though so happily discovered, will benefit nothing, if we avail not ourselves of it. "Neither do men light a candle and put it under a bushel; let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven. Oh perverse generation! — ye serpents! — ye generation



of vipers ! — how can ye escape the damnation of hell ! Woe unto you hypocrites ! — ye shut up the kingdom of heaven against men — ye go not in yourselves, neither suffer ye them that are entering to go in — therefore ye shall receive the greater damnation ! For I say unto you, there is nothing hid which shall not be manifested, nothing concealed which shall not be brought to light ! Pour, then, the balm of Gilead into the wounded heart ; suppress superstition and idolatry ; exalt ‘ CHRISTIANITY ’ to the skies — and your reward shall be in heaven.”

“ Oh Reader ! — thou who livest under a better dispensation — have a care how thou contractest thy mind, and formest narrow notions of the Providence of God, in the direction of the world which he created, in the development of the *spirit*, which is in man, and which he has ever and every where informed. Elevate thy soul to a contemplation of his doings, on the grand scale ; meditate on his omnipresence in all TIME, and in all ETERNITY. Be a very Catholic in thy religion, but not a *Roman* Catholic. Rise, then, to the comprehension and the mastery of the *absolute truth*, as it is to be found in the apprehension of the *idea* of God, as it was manifested to the understandings of men, in

the only perfect IMAGE of God — the person of the man, Jesus Christ !”

Oh ! blessed and glorious discovery of a perfect “SCIENCE OF MIND” — nay, holy and sacred treasure ! — It is this alone that secures the “WORD OF GOD,” brings it home to the *Conviction* of every being endowed with REASON, and unfolds the only *two* principles which are the true key to understand the *spirit* of the “Scriptures.” These *two* principles are the *law* of *matter* and the *law* of *spirit*. Now, we have already proved that the law of *matter* is SENSE, and the law of *spirit* is REASON.

As Superstition entirely consists of reverence and adoration for things unworthy of these pious sentiments, it must, indeed, be a *willing error* if after this full development of REASON and SENSE we still remain under the influence of that horrid demon of the bottomless pit. The deification of *matter*, the worshipping of a graven image, is the grossest idolatry. Hence, when we adore any object that affects SENSE, we are sunk to the lowest, the most abject, the most contemptible, state of humanity, for we are under the influence of *Superstition* instead of RELIGION ! On the other hand, when we adore and worship the “MORAL LAW,” which

lies in our REASON, we follow the dictates of Christ, who walked with the law before him. Reverence for this “LAW OF GOD” constitutes the very essence of *Morality*, which is the foundation of “RELIGION,” for religion without *Morality* is blank and barren Superstition.

But how can we reverence and adore that *spiritual* “LAW OF GOD,” without at the same time reverencing and adoring, in a tenfold degree, the *spiritual* author of this Divine Law — the Great REASON himself ! These things are secured to us even unto CONVICTION by the Holy Ghost, that *spirit of truth*, and only mode of communion with our Heavenly Father — which manifests itself in CONSCIENCE. “And because I tell you the truth ye believe me not : He that is of God heareth GOD’S WORDS : ye therefore hear them not, because ye are not of God : for the kingdom of God is now come unto you.”

What overpowering proofs that the TRIUNE PRINCIPLE is a fit object for religious reverence grow out of the analysis of the Human Mind ! First, there could not exist a human mind without a Maker, which must be the Divine Mind : this instantly generates the Holy Spirit of connexion between the Father and Son — Θεός, λόγος, συνεχής. Can you reverence the *law* and

not the Law-maker ! Could the law exist if it were not made ! Are not these all pure *spiritual* objects, consequently the only fit objects of adoration. Christ says, “ I am perfect Man and perfect God ! ” — that is, the *λόγος* incarnate. But, to worship the body and blood of Christ is as gross idolatry as can be committed by the most savage tribes. It is deifying an object of SENSE instead of adoring an *idea* of REASON. “ I and my Father are one ; I am the *λόγος*, the *word*, the ‘ DOCTRINE,’ which ever constituted a part of my Father, who is God ! — Hence I am the Son of God, begotten before all worlds — not made, being of the substance of the Father, who is a perfectly pure *Spirit*, or the infinite intelligence personified ; yet distinct from my Father, in having descended on Earth, or in being incarnate, but always in communion with him through the Holy Spirit of connexion between us.” Hence arises the irrefragable doctrine of the TRINITY IN UNITY — God the Father ; God the Son ; and God the Holy Ghost — and yet there are not *three* Gods but only ONE God, consisting of *three* persons coeternal and coequal. “ So that I am in my Father and my Father is in me ” — which implies the spirit of union or connexion between us.

Most truly, indeed, may the "Bible" be called the Christian's Treasury ; and if we only strictly adhere to the plan laid down, of separating those *symbols* which raise pure spiritual *ideas*—true constituents of DOCTRINE—from the *symbols* of impure material *sensations*—true representatives of doubtful HISTORY—long, indeed, may we draw from this *everlasting treasury*, without exhausting the sacred wealth. By this mode of diving into the *spirit of truth*, we shall always perceive that the only *source* of pure precept is REASON, and the territory of discordant opinion is SENSE. The force with which the *ideas* of REASON, when purified from every thing sensual, enter the heart, cannot fail to improve our moral conduct ; while all wrangling, contention, and strife, about discordant *opinions* on Religion will ever be utterly useless ; because, from their very nature they are interminable, being founded on recounted *sensations*, or the affections of SENSE.

The benefits arising from this mode of treating the "Sacred Volume" are incalculable. In the first place, by proceeding on scientific principles, we accomplish the glorious task of erecting a Sacred Science, the "SCIENCE OF RELIGION," which, by producing perfect unanimity among men, shuts out for ever the possibility



of disputing on the subject of RELIGION. Secondly, it proves scientifically the words of our Redeemer that "*the Kingdom of Heaven is within you*" — for the spring of all moral actions is *reverence for the MORAL LAW*, that law implanted in our REASON by our Maker, and revealed to man by his Son, Jesus Christ. Thirdly, this Sacred Science proves that there can be no other Religion than that of Christ; for, that being *the true one*, there can be no contradiction *in truth*. Fourthly, it shows that all deviations from the "DIVINE REVELATION" are false and spurious religions — nay, abominable *Superstitions*; and all good men ought to unite their efforts not only to suppress these frauds on mankind, but never to rest till they are entirely exterminated. It is foretold in the "Scriptures" that a day will come when a "NEW AND ETERNAL GOSPEL" will take place. This prophecy evidently alludes to the advances made in enlightenment, when men's minds shall proceed so scientifically that, instead of occupying themselves with *speculation, dispute, and controversy*, they will devoutly rest their *faith* on the *precepts* of the "DIVINE REVELATION," and practise the sublime *morality* of Jesus.

Our Saviour has indeed denounced the deepest and blackest curse upon the head of him who is under the

influence of superstition — that degrading departure from the *true spirit* of the Gospel. Thus saith the Redeemer — “Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men ; but the blasphemy against the Holy Ghost — this shall not be forgiven. *For the HOLY GHOST will teach you what you OUGHT to do and what you OUGHT to say.* It shall not be forgiven him neither in this world neither in the world to come.” For CONSCIENCE, that *Holy Spirit* of communion between man and his Maker, is entirely in our own keeping ; and if we are not honest to ourselves can we be honest to others ! The first fruit of — “*Superstition*” is to pretend to believe what we can neither conceive nor comprehend — evidently then a DOGMA. And is this to form the foundation of Religion ? — Certainly not of the “RELIGION OF CHRIST,” which is the “RELIGION OF REASON.” Here whatever remains unexplained is not understood, consequently not Rational. Hence *true* Religion cannot be founded on a DOGMA, but on a syllogism approved by CONSCIENCE.

To deify any material object is not only to be guilty of the grossest Superstition and Idolatry but is actually breaking the commandment of the “Book” itself :

“Thou shalt not bow down and worship any graven image, or any thing that is on earth.” The very “Scriptures” denounce this Idolatry. But to worship as a God the *man* Christ is forbidden by our “Saviour” himself, who says: “Call ye not me good whom ye see; no one is good but my Father in heaven, whom ye see not.” Christ also says: “I am perfect man, but the DOCTRINE I preach is not from myself but from my heavenly Father.” Of its divinity and purity no one can doubt; because it is not only confirmed by, but actually founded in, REASON. Here, then, we are expressly forbidden by the founder of Christianity to consider his mortal body as a God, because it is an object of SENSE, a thing wholly unfit to be worshipped and revered as a God. What a confirmation does this afford of the correctness of the present division of the “Scriptures” into DOCTRINE and HISTORY!

A complete knowledge of the strongly marked and absolute difference between REASON and SENSE can never be sufficiently dwelt on, as the only perfect cure for *Superstition*. REASON is a faculty which acts of itself — a *spontaneity* — whence originate all its laws, with the “MORAL LAW” at their head; all of which are of divine origin. Hence this Spiritual Faculty is

an emanation of the Divinity — and here alone is *truth*. SENSE, on the other hand, is a passive faculty, which would never act if it were not acted upon — *a receptivity*, which waits until some foreign impulse has put it in motion: it then reacts; but reaction is the law of *matter*, and can never engender any thing *spiritual* or any object worthy of being deified. Surely we have amply made out our case, by showing that when we adore and reverence things of SENSE we engender *Superstition*; but, when we deify *ideas* of REASON, we not only establish *Morality*, but at the same time found the “RELIGION OF CHRIST,” which is the only true “Catholic Religion.”

It must now be abundantly evident that that which *acts of itself* is *spirit*, and that which only moves when *acted upon* is *matter*. *The action of spirit is thinking, the action of matter is impulsion*. Now, the *principle* which acts of itself must of course give laws to itself — αὐτὸς νόμος — and may well be termed AUTONOMY. PRACTICAL REASON we have already shown to be synonymous with *free will*. Hence the “MORAL LAW” must arise from the *Autonomy of the Will*, that is, from PRACTICAL REASON. The *principle* which only *reacts* when it is acted upon may be said to receive an

*impression* before it *reacts*. Hence something else, foreign to itself, must put it in *motion*: that something else gives the law ἕτερος νόμος — and this may be termed HETERONOMY. SPECULATIVE REASON, as already explained, refers only to the objects of SENSE, that is, *Sensation*, or, as it is usually called, *matter*. As, however, *matter* is *inert* and cannot act of itself, in order that SENSE should be acted upon, it is quite clear that something foreign must act upon this Faculty. When this action is referred to REASON it naturally becomes the HETERONOMY OF THE WILL.

AUTONOMY  
of the  
WILL  
arises from  
PRACTICAL REASON,  
and generates

MORALITY.

HETERONOMY  
of the  
WILL  
arises from  
SPECULATIVE REASON,  
and generates

SUPERSTITION.

That the *Autonomy of the Will* generates morality is evinced by the power we possess of performing *actions* wholly from *disinterested motives*; entirely *free* from every inclination and instinct of SENSE; nay, in defiance of the whole formidable array of sensual seductions. What is this but obeying the voice of REASON,



that "WORD OF GOD," which shall never pass away, but shall endure for ever, because it can exist only in ETERNITY ! Hence the *Freedom of the Will* is secured for ever !

Since man is only bound to obey the laws of his own REASON, it is quite clear that he is bound to obey *no laws* but what he imposes on himself. It is from this principle alone that he can be *virtuous*, that is, perform *actions* which accord with REASON, and are consequently *good* in themselves, without reference to any other end whatever. "THUS, THEN, WE REALIZE THE MODE IN WHICH REASON ACTS," *and are always rational*, or, as our Redeemer expresses it, "Do unto others as we would they should do unto us." In this manner we hope to imitate the divine example of the "Saviour" of men, and walk always with the law before us, always fulfilling the "WORD OF GOD," and keeping the sinful lusts of the flesh under command, never indulging the inclinations of SENSE to the detriment of the MORAL LAW. Then, indeed, shall we be acceptable to God, the INFINITE REASON, who is our Maker !

Now, as men universally concur, through their REASON, in the formation of a *code of laws*, under the title of MORAL LAWS, it is evident that each is bound to

OBEDIENCE ; and the question, in any particular case, whether we have obeyed the law or not, is left to our own CONSCIENCE. Conscience is, indeed, an internal, ever-vigilant judge, who watches all our actions, and decides what is *conformable to duty* and what is *contrary to duty*. Thus we perceive that when we are under the influence of PRACTICAL REASON the *will is free*, because it determines itself to action ; the *motive* must be *pure*, because it is dictated by REASON itself, the very originator of “Virtuous Actions.”

The *Heteronomy of the Will*, on the other hand, gives birth to *immorality*, and consequently to SUPERSTITION. When we are under the influence of SPECULATIVE REASON, every thing is *interested* — every action is performed with a view to something else. All these views tend to one great aim of our existence — Happiness — or the gratification of our *instincts* and *inclinations*, even without first submitting them to the rigid scrutiny of the “MORAL LAW :” consequently, all the *motives* must be *impure*. This is the reason why all the wealth and power in the world can never satisfy the desires of man, for, by the very constitution of his REASON, he is constantly urged on in the pursuit of *infinite* perfection and *infinite* pleasure. This is the

ground of that never-ceasing inquiry — *what is it good for?* — what appetite will it gratify? This never-ending *cui bono?* is a sure sign that we are acting from *interested motives*, and are under the influence of SPECULATIVE REASON — consequently, entirely “LOST TO VIRTUE.”

PURE PRACTICAL REASON, whose object is *virtue* and *goodness*, in fact, *disinterestedness*, excludes from its sphere all desires that do not spring from this very REASON. For, if it concerned itself with any object different from REASON, whence could it obtain this object but from *experience* — in other words, from SENSE! Experience, however, is the soil of doubtful HISTORY, where pure DOCTRINE cannot even take root; for *Morality* must be proved to CONVICTION by a syllogism of REASON, which produces absolute *universality* and strict *necessity*. Now, the highest principle of *recorded facts* can never produce more than BELIEF, which even then must first be submitted to the tests of *possibility* and *probability*. Hence it is only through the *Freedom of the Will* that we can act *virtuously*, that is, REALIZE THE MODE IN WHICH REASON ACTS. This subject is elsewhere treated scientifically\*.

\* **CRITIC OF PRACTICAL REASON** — Art. Moral Philosophy, Encyclopædia Londinensis, page 767.

Man, then, arrives at the knowledge of the *Moral Laws* only through the consciousness of the operations of his own REASON. Let him only put this question to himself: — “*Is the principle of my conduct such as ought to be a universal law for all mankind?*” He will not find himself at a loss for an answer. Thus, though the practice of lying may be attempted to be defended as unavoidable — on account of the general torrent of moral corruption — yet no one can seriously recommend it as a *universal law* of conduct. On the contrary, we are compelled to acknowledge the validity of the precept enforced by our PRACTICAL REASON, which tells us with a loud voice that “*we ought not to lie*” upon any pretence whatever, but to be strictly virtuous under all circumstances. It must be obvious to every one that a *Law*, in order to be *morally valid*, that is, to be the ground of an obligation, must carry with it *absolute necessity*; and that the commandment — “*Thou shalt not lie*” — is not valid for man alone, but for all rational beings.

BELIEF is the measure of ignorance, CONVICTION is the standard of truth. Whatever is proved to *Conviction* is placed far beyond all *Belief*. The existence of God, as the Creator of the Universe, and of PRACTICAL

REASON, is firm beyond all *Belief*, for it is an *axiom* in the "SACRED SCIENCE" — a self-evident truth—a proposition immediately assented to, the instant the terms in which it is expressed are understood. No one can *believe* that a triangle can be composed of more or less than *three* lines. Every body is absolutely *convinced* of the truth of this position. That every Effect must have a Cause is an *axiom* of our thinking nature. Its truth is proved in every thought, word, and deed, and is established for ever. Substitute for *Historical Belief* "SCIENTIFIC FAITH," and everything which the Saviour taught will take deep root in the heart. It will not only improve our *moral conduct*, but actually establish for ever the *pure* "WORD OF GOD" throughout all the nations of the earth.

The "HOLY BIBLE" is a Book made by the hands of man, of *material* substance ; and, though it contains *rules of conduct*, it must not be confounded with the *pure* SCIENCE OF MORALS, which is wholly *spiritual*, and exists only in the mind—which is *Spirit*. The Science of Morals is a Rational Science, in fact, a *Science of Ideas*, which can never come into TIME and SPACE. This *pure* Science, therefore, can never exist in a Book ; but, as it does exist, it must exist wholly and entirely in the



REASON of man. A Book or some other *material* type is absolutely necessary to awaken the Science of Morals, which lies dormant, and constitutes the very nature and essence of our PRACTICAL REASON. The strongest proof of the truth of our assertion is that the Saviour of man employed no Book. No Gospels were written when Christ taught his sublime DOCTRINE. The Redeemer had recourse to parables to enforce his arguments. "Look at yon sower, who scatters the seed: some fall on good ground, and bring forth fruit; and some fall among thorns—the thorns spring up and choke them." Here was no "Book" employed to instil the DOCTRINE that *good principles*, being cultivated in a good heart, bring forth abundantly *good actions*; but, on the contrary, *good principles* are thrown away upon a *bad* heart. In this way, Jesus Christ levelled his DOCTRINE to every capacity.

Need we adduce more to show that reverence for any thing which can address SENSE is the height of *Superstition*! Can there be a doubt that this is in perfect accordance with the DOCTRINE taught by our Saviour! Did the HOLY BIBLE, the "Book," contain the *Moral Law*, we need only possess the Book to render ourselves acceptable to God. The absurdity is here too

glaring for the most puerile intellect to entertain for one moment. Christ says : — “Do the will of my Father who is in Heaven, and you will be acceptable in the sight of the Lord.” Therefore, whoever worships the “Book,” instead of the Author of Conscience, not only sins against the Holy Ghost, but actually contradicts the DOCTRINE, which is contained in the Book itself.

“Who by searching shall find out God?” — This truly momentous question is solved now and for ever more : every being endowed with REASON, otherwise he knows not his God, he is an Infidel. When God made PRACTICAL REASON, he revealed *His Laws*, which he meant the man of SENSE to obey. At the summit of this code, we find the “MORAL LAW,” seated on its Divine Throne, commanding as a Divinity. What is this but “*to find out God!*” Find out the “WORD OF GOD,” as revealed by Jesus Christ, and you need no better knowledge of your Maker. To render yourself acceptable to this Maker, “*act strictly in conformity to the laws of PRACTICAL REASON*” — and you will then fulfil the WORD OF GOD, for REASON is the WORD OF GOD. This may always be ascertained by that *Spirit of Truth*, the Holy Ghost — CONSCIENCE — which will never deceive you as to the *purity* of your

*motives*. What *Consciousness* effects in *material* things, *Conscience* performs in *spiritual* things. The one assures us of the presence of objects and *events* in *TIME*; the other convicts you of the want of purity of the *motive* in *ETERNITY*.

THE WORD OF MAN is nothing but the *action* of *matter* upon *matter*; the impingement of the tympanum by the particles of air that are put in *motion* from the lips of the speaker, to raise *sensations* in the mind of the hearer; in fact, nothing more or less than material drum-sticks to raise sound. What is sound?—Sound, strictly speaking, is a *sensation* excited in the mind by the motion of the air on the nerves of the ear. All this is strictly material: the air is *matter*, the sonorous body is *matter*. These, however, are only the *CAUSE* of sound—the *EFFECT* is the *Sensation* produced in the mind of the hearer by an affection of *SENSE*. The individual without the sense of hearing cannot have the least conception of sound. Take away the vehicle, *air*, and ring the bell under the exhausted receiver—then define sound. There exists the same motion in the sonorous body; the *Cause*, but no *sensation*—the *Effect* is not produced; for the ear is not struck by the agitated *air*, as the communication is cut off.

The *sensations* arising from sound flow in such harmonious measure when rightly conducted as to produce the most delightful feelings in the bosom of the hearer. They constitute complete and entire wholes — intelligent objects; they move us to tears, or excite us to joy. The war song animates the followers of the Chieftain. The funeral oration melts us to tears. Alas! poor Yorick! — whose mirth had oft set the table in a roar! And what is all this but the *motion* of *material* objects to produce *sensations* in the mind of the hearer! Now, indeed, we see clearly why our Saviour preferred using Parables — objects known to all his hearers — instead of “Written Books,” whose types might be mistaken for the DOCTRINE he taught. But no one of his hearers could possibly be so ignorant as to suppose, when Christ referred to the Sower, the grain, and the ground, that these *material* objects were the *divine doctrines* of the Gospel. What! the Sower the WORD OF GOD, the λόγος, the REASON incarnate! — impossible! nay, madness! — a mathematical figure made of *matter*! — sheer nonsense! Unfortunate and unpardonable sin against the Holy Ghost, thus to mistake the *type* for the *essence*, only to found a horrible SUPERSTITION, tending to endless disputes and the total annihilation of RELIGION!

Contrast with this *material* and earthly account of things the genuine “WORD OF GOD,” the communing of *Spirit* with *Spirit*, the λόγος, the REASON, that Christ expounded, by means of these *material types*, which he employed only to awaken the SENSE of his hearers, with the ultimate view of putting their REASON into play to raise *ideas* — things of REASON — suitable to the dignity and sublimity of the divine DOCTRINE of the Gospel, and your notions of the Divinity of Christ will be complete. So says the Redeemer : “ I am the λόγος, the *word*, the DOCTRINE, the REASON incarnate, which is not from myself, but has descended from my Father, who is in Heaven.” The Quakers have a very exalted notion of the communing of *spirit* with *spirit*, or the WORD OF GOD. Worship is an act of the Soul with regard to its Maker. God is a *Spirit*; the Soul is a *Spirit*. The acts of pious devotion, therefore, consist of the communing of *spirit* with *spirit* : in this hallowed intercourse, words are not essentially necessary, because He who is a *spirit* understands the language of the *spirit*. On this ground this peaceful Society of Friends defend their silent meetings. They come to their Religious Worship, sit down in silence, and wait for the assistance of that *Spirit* which helpeth our



infirmities, and without which we know not what we pray for. "At times we feel the *spirit* making intercession for us, and believe that a *secret* aspiration will be more acceptable to the Father of *Spirits* than any form of words previously prepared for us, that does not come from the heart." "Here we feel those *divine influences* upon the mind, which constitute the highest enjoyment of man upon earth." "Verily thou art a God that hidest thyself, Oh God of Israel, the Saviour!" "A state of humble silent waiting we consider to be more suitable to the dependence of the Creature on the Creator, than rushing unprepared into those external acts of devotion, which are no farther acceptable than as they come from the heart." "Thus we draw nigh unto God through the *spirit* of his Son, Jesus Christ, and feel the communion of the Holy Ghost awakened in our Conscience. In this manner we escape the sin of drawing nigh unto God with our lips, whilst the heart is far from him." Our blessed Redeemer says:—"The hour cometh, and now is when true worshippers shall worship the Father in *spirit* and in *truth*."

The communion of *Spirit* with *Spirit* constitutes the *essence* of prayer; while the mere *motion* of the material lips are only the *type* to indicate to man that

the mind is occupied in pouring forth praises to its maker — in acts of devotion. Want of genuine *sincerity* is always detected by the knower of hearts, who is himself Divinity. Poor humanity, alas ! has not the power of ascertaining this *divine* property in the devotion of its fellow men, for the lips often belie the inward man, and make the hypocrite appear to be the true worshipper.

The total impossibility of man to scrutinize the *motives* of man must necessarily subject the writer of these pages to many false and erroneous judgments. That his efforts in presuming to venture on expounding the “Scriptures” on the principle of DIVARICATION will be misunderstood, misrepresented — nay, even his *motives* impugned — there can be no doubt. So perverse is humanity as to assume *motives* when men have not the power to Judge. These assumptions are the very judgments that the Saviour reprov'd on the mount : — “ Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged : and with what measure ye mete, it shall be measured to you again. Why beholdest thou the *mote* that is in thy brother’s eye, but considerest not the *beam* that is in thine own eye ! — How wilt thou say to thy brother,

let me pull the *mote* out of thine eye, and, behold, a *beam* is in thine own eye ! Thou Hypocrite, first cast the *beam* out of thine own eye ; and then shalt thou see clearly to cast the *mote* out of thy brother's eye." Nay, I have been admonished by true and legitimate divines to refrain from innovations like the present, and to consider that *I am treading on awful and dangerous ground*. These kind friends have my warmest thanks for their advice. Yet, with these admonitions before me, I cannot desist from obeying what I regard as a higher authority—the dictates of my own CONSCIENCE — that *Spirit of Truth* which Christ says "will tell you what you ought to say." Nor will I shrink from the task, though I am deeply impressed with the truth of the above observation ; still I feel that I stand reconciled with my Maker, whatever *fate* my fellow men may reserve for me.

"He who presumes to make men wiser and better than they are, whether in Religion, Politics, or Morals, must make up his mind to bear in turn the abuse of all parties—to be the victim of ingratitude proportioned to the benefits he has conferred on society—to be cursed by those whom he has blessed—in a word, to be anathematized and excommunicated of men, till

Time, who sinks the falsehood and draws forth the *truth* — let it be deeper than ever plummet sounded — has at last done him justice, by the just award of posterity.”

“And shall we fear Superstition now? — Now that we have advanced from dawn to noon — now that the full light of Science has arisen over all the nations, and is rapidly attaining the zenith of its glory! — It were, indeed, a base abandonment of REASON — of that REASON which forms the foundation of our *Faith* — if now we quailed. Let us then meet *Superstition* in the field of REASON, armed with the *shield* of faith and the *sword* of the divine word — and who need fear the issue of the combat — but they to whom such a field is strange — they who have cast away that *buckler*, and know not how to wield that *sword*, which for centuries they have neglected to handle! — A zeal for the ‘Scriptures’ such as no former times have witnessed hath arisen; and the same feeling by which our fathers were delivered from the tyranny and more intolerable impostures of the Romish Church is manifesting itself anew — to uphold the religious *freedom* which we have inherited, and to extend the privileges and the blessings of that *freedom* unto the people who sit in darkness, and in the shadow of death.”

Superstition is a Religion taken up and believed in from the “WORD OF MAN;” while true Religion must consist wholly of *pure principle*—the *precepts* delivered by our Saviour — which it is out of the power of man either to confute or to communicate to his fellow-man to absolute CONVICTION—because it must be the workings of man’s own REASON — and then only is he sure that it is the WORD OF GOD. The perfecting and propagating “Moral Philosophy” is the most effectual means of establishing “*true Religion in the heart,*” and “vindicating the ways of God to man.” Wherever there exists a human mind, there is a Temple consecrated to the service of the Deity! But Superstition, that foul vice, perverts even this Sacred Temple to the purposes of Sensuality.

Now what says Dr. Buchanan? “I have witnessed the Pagan Idolatry in all its turpitude and bloodshed, and no man can know what it is who has not seen it. I have seen libations of human blood offered to the Moloch of the heathen world, and the prominent characters of idolatry are the same as in the ‘Scriptures’ — cruelty and lasciviousness, blood and impurity. The prostitution of the heart to sensual images in the daily worship is the deep and prolific source of general im-



purity in the heart, and indecency of speech and action. Let our Christian Nation, then, behold the Hindoo people, falling prostrate before a black stone, and that stone an indecent emblem. On great solemnities, women, in the frenzy of false devotion, throw themselves down before the wheels of the car that exhibits their God and are crushed to death !”

To complete the deplorable HISTORY of the horrid vices engendered by SUPERSTITION, that corrupter of the heart and destroyer of *true* “Religion,” we need but turn to Remusat, who boldly affirms : — “ I fear not to be confuted when I assert that a man who has not read any of the Buddhist Books must be ignorant of the extent of human extravagance, and unable to form an adequate conception of the degree of absurdity into which the human mind may be conducted *by meditations without aim*, and the application of disjointed abstractions to subjects which pass all understanding.”

Oh ! Philosophy and Religion ! let me address you in the words of Milton : “ Go on hand in hand — never be disunited ! Be the praise and heroic song of all posterity ! Seek only virtue, and to settle the *pure* ‘Worship of God’ in his Church ; then shall the hardest difficulties smooth out themselves before ye —

envy shall sink to hell — craft and malice be confounded. Then will every one covet to serve ye — for lordship and victory are but the pages of justice and virtue. Join your invincible might to do worthy and godlike deeds — and he that seeks to break your union, a cleaving curse be his inheritance to all generations !”

In the fervent hope that this scientific exposition of the gross and glaring *error in judgment* which still chains down man to the horrors of “*Superstition*” — an evil so severely denounced by our Saviour — may induce stronger and more able advocates in the pious cause of *true* “RELIGION” to enter the lists, and do mortal fight with the hideous monster, till he shall be totally extirpated from the face of the earth — we leave the subject with a calm conscience, under the impression that something is done to promote that laudable end. That the *spirit* of the “DIVINE REVELATION” will blaze forth in the full effulgence of etherial light, which will penetrate the understandings of the heathen, both civilized and savage, is the least benefit that will be derived from employing the *sword* of Science to gain the conquest. The most important benefit will be the fulfilment of the very “REVELATION” itself, by giving

it that *absolute universality*—the true καθολικὸς—which Science alone can command through that powerful engine of the human mind — “PRACTICAL REASON.”

### On the Human Nature of Christ.

The Historical Records relating to Jesus Christ as a MAN, being first tried by the indispensable criteria of *possibility* and *probability*, are most certainly as worthy of credit as any HISTORY that has descended to our day. Whatever passes these *two* impassable barriers must of necessity be treated as a chimera, and considered as a flight of eastern imagination, which, from our utter ignorance of the import of these *types*, cannot have the least weight with us. Niebuhr has shown that the origin of the Roman history is fabulous; why, therefore, may not some fable have crept into the early HISTORY of the Primitive Christians!

Whatever tends to confirm and corroborate the HISTORY of the Primitive Christians must naturally excite an intense interest in all the lovers of the only “True Religion,” more particularly as the enemies of Christianity have been indefatigable in endeavouring to invalidate every testimony that could prove the existence of the “MAN Christ”—nay, these revilers of the

Gospel far surpass the Jews in their inveterate hatred of the Founder of Christianity.—The chosen people of God, the Jews, never attempted to deny the existence and ministry of the MAN Christ ; but, from severe disappointment at not finding the Messiah, who was to be their king, arrayed in royal purple, and decked in all the pomp of regal state, they are content to brand this humble individual with the appellation of—false prophet : whereas the more enlightened enemies of Christianity at the present day go so far as to deny the existence of Christ altogether.—Oh ! miserable display of folly and rancour ! Do the Gospels exist ?—Yes. Then they had an Author ; and the only dispute that can be raised is, whether it was Christ or some one else.

Can there be a more futile occupation or a more ridiculous loss of time than that of attempting to disprove the existence of the author of any certain work as handed down to us ; more particularly when that work contains a *Science*, whose principles come home to the CONVICTION of every individual ! What benefit could possibly be derived from disputing the right of Euclid to the honour of having collected and arranged the “Elements of Geometry !”—Would the Science

suffer were this proved not to be the fact ? Certainly not.—Why then disturb the long established belief that Jesus Christ really spoke those Divine Parables which the inspired writers have recorded, and which prevail at the present day ! The complete and perfect “ SCIENCE OF MORALS ” contained in the New Testament — being a strict and *pure* Science of PRACTICAL REASON — can neither be confirmed nor confuted by any *Historical* relations, but must maintain its dignity entirely by its own *purity*, from internal evidence, which can neither be strengthened nor weakened by any thing drawn from HISTORY. This Science must either stand or fall upon the CONVICTION produced in the mind of every Rational Creature.

We shall, therefore, avail ourselves with avidity of everything that confirms the well authenticated HISTORY of the birth, ministry, and crucifixion, of Jesus Christ.—Is it to be conceived, for a moment, that, in the most enlightened and prosperous times of the Romans, and in the heart of a populous city like Jerusalem, facts of such notoriety as the trial and condemnation of a supposed Messiah did not take place !—Who will venture to deny that Pontius Pilate was Governor of Judea, then a Roman Province, and that this judge, finding no



fault in the accused person, endeavoured to save his life; and that, to save his own credit also, he referred the case to the high Priest of the Jews !

It is a well known fact that at that time the power of life and death was wrested from the Sanhedrim, and vested in the Roman Governor. This fully accounts for the pertinacity of the Jews, in obtaining the condemnation of this false prophet from Pilate. Mount Calvary bears witness to the Crucifixion ! Now, the only question that presents itself is — Did these facts really take place, or did they not ! — Did Cæsar reign or did he not ! — Which of these *Historical* records makes the strongest claim upon our belief ! — Surely the one is as well authenticated as the other. Why, then, doubt either ! — But, since no HISTORY can in the least impugn the *purity* of the DOCTRINE handed down to us in the “ Sacred Volume,” why agitate the question at all !

HISTORY can form no part of DOCTRINE, the one being a record of *events* in TIME, while the other is a development of *principles* in ETERNITY. The whole intent of the DIVARICATION is to show the discordance between DOCTRINE and HISTORY; to show that the ingredients constituting these two opposite component parts of “ Holy Writ ” are susceptible of the clearest

definition and most decided distinction. The proof of DOCTRINE must be the universal assent of all mankind ; while the highest point to which HISTORY can attain is merely the greatest degree of probability.—Certainty it never can attain ! — The reason of this distinction becomes quite evident, when we reflect, as we have repeatedly shown, that *principles* which alone constitute DOCTRINE must reside in ETERNITY, consequently, be both *necessary* and *universal*. Facts, on the contrary, which constitute HISTORY, are evanescent things in TIME, which have a *limited* duration and are *contingent*. After this full and complete analysis of these two heterogeneous elements, it really must be a willing error to confound such opposite things as “DOCTRINE” and “HISTORY.” Our Diagram not only confirms this distinction but actually renders it intuitive to the apprehension of children of a tender age.

It might be objected that this very Diagram produces confusion instead of distinctness, because, in exemplifying the TRINITY which exists in nature, of *blue*, *red*, *yellow*, it introduces a fourth member — *white*. This, however, is its greatest merit ; for a compound of the three primitive colours actually produces *white*. When a ray first proceeds from the great parent of light, the

Sun, it surely must be deemed white. Yet, when the prism is applied to this *Unity*, it immediately separates it into *three* heterogeneous elements. So that in fact that which strikes the observer on a cursory view as a blemish is without doubt the consummate philosophy of the entire Diagram.

The discovery of the philosophy of light is perhaps one of the happiest circumstances that ever occurred for displaying to the SENSE of man a *material* "Trinity in Unity." All this is effected by the *motion* of matter upon matter, and is only an approximation to purity. Mind, which is evinced by *thought*, then pursues this thread, and, by its syllogistic power, which originates in REASON, proves beyond belief—nay, even to absolute Conviction—that a *spiritual* "Trinity in Unity" constitutes the very essence of the Author of Light. The immortal Newton has demonstrated that every ray or pencil of light that emanates from its visible author—that refulgent orb which diffuses its light and heat to all nature, not only animating but generating light and life to all God's creatures—is perfectly colourless, and is conventionally expressed by the term *white*. This white ray of light is ever regarded as a simple, uncompounded thing. Yet this great Philosopher of light has

dissected this apparent *oneness*, and convinced all the world that this *singleness* is a compound of the three primitive colours — *blue, red, yellow*.

Is not, therefore, this sage “a light to enlighten the Gentiles !” since he has taught us so to read the book of nature as to discover the great truth — that in every single thing that presents itself we behold the emblem of its “Great First Cause”—a TRINITY IN UNITY. We have feebly attempted to do justice to this great enlightener of mankind in our Diagram, by making that brilliant star of *white* issuing from “Jehovah” — the Creator not only of light but of all creation — with a view of representing the UNITY or *oneness* of the *three* primitive colours. Then, indeed, we have availed ourselves of the prismatic colours, as taught by the great “Philosopher of Light,” to display these colours in their elemental simplicity. So that he who runs may read—and thus feel in his heart the very essence of what we are labouring to prove — nay, if the road we have marked out is followed, is most convincingly proved — that

**Every thing consists of a TRINITY IN UNITY.**

How, then, dare we omit the Omnipotent, Omnipresent, and Eternal Being, who originates the *principle*

because it constitutes his very essence. We need now no longer wonder that the “Sun”—that resplendent luminary—should be worshipped and adored by all the nations of the earth in the infancy of Science, more particularly as even the minutest ray of its blessed light contains the germ of that stupendous **DOCTRINE** revealed by Jesus Christ—a “**TRINITY IN UNITY.**” Thus, then, through the medium of **SENSE** has religion been awakened in the mind, and ultimately confirmed by that distinguishing characteristic of humanity—**REASON.**

To return, however, to the proofs of the authenticity of the existence of the “Man Christ.”—We have often observed the delight shown by the antiquary and the historian on the discovery of some medal or ancient coin, in the hope that it may be made useful in settling some disputed point in Roman or Grecian history; and if successful in their researches their joy is complete. How, then, shall we hail the discovery of a Medal that shall place beyond dispute the existence of the Man Christ—a medal worn by his disciples during his ministry, in token of their holy office—that of propagating pure Morality and founding Christianity! This medal bears the effigy of the “Saviour” and enlightener of mankind, marked with the first letter of the Hebrew



alphabet, **℞**, which was employed as a numeral, to indicate the first year of Christ's Crucifixion. It has also an appropriate inscription in Hebrew, referring to the labours of the Apostles.

It is by the well known liberality and kindness of the Rev. Dr. Walsh, chaplain to our Turkish Ambassador, that we are enabled to gratify the reader with a facsimile of this truly important medal. This gentleman's acknowledged skill in the investigation of ancient coins adds great weight to the probability of the above statement. We shall therefore give his account of this valuable discovery in his own words.

In the year 1812, a peasant, in the county of Cork, in Ireland, was digging potatoes, accompanied by his daughter, who picked them up as they were thrown above the ground. Among them she found, encrusted with clay, what she thought to be a large button, and, handing it to her father, he rubbed the edge on the sleeve of his coat, and in a short time it became bright, like gold. He now imagined he had gained a prize, and proceeded with it to his landlord, Mr. Corlett, a gentleman of Cork, of the Society of Friends. He further cleaned it, and found it to be an antique medal of singular structure and device. On one side was the head of our Saviour, and on the other a Hebrew inscription; both, however, considerably injured by time. As the place where the potatoes were planted had been the site of a very ancient monastery, coeval with the first introduction of Christianity into Ireland, but of which even the ruins had long since disappeared, it was imagined, with every probability, that this medal had been brought into Ireland by some of the religious community at a very early period, and as such was an

object of great interest. Fac-similes, therefore, were taken from it, and sent about; and in a short time it excited in no slight degree the attention of the learned, and various conjectures were made as to its age and origin.

About this time a medal of a similar kind came into my possession, obtained from a Polish Jew at Rostoc in Germany; and, on comparing it with that found in Ireland, it appeared to be an exact counterpart, and struck from the same dye. As it had not suffered the same injuries from attrition and erosion, it was in a highly perfect state of preservation, and the letters, which were much injured in the former, and caused some obscurity in the inscription, were in this sharp and distinct as when they were struck. But the bust of Christ was singularly beautiful: it had a pensive sublimity in its air and character that exactly accorded with our ideas of its great prototype, as if he had sat for the picture; and the execution denoted it to have been the production of an era when the arts were in the highest vigour. It appeared, by a memoir presented with it to the Royal Irish Academy, that it was first mentioned by Theseus Ambrosius, and after him had been a subject of inquiry by the learned in Europe for more than two centuries; that it made its first appearance in Rome under Julius II. when the Venus de Medici and other long-lost productions of ancient art were again brought to light; that inferior copies of it were multiplied, with slight variations; but that the original was not a coin, but a tessera, or dye, struck by the first Jewish converts to Christianity, and worn by them as a pious memorial of their Master; and finally, that the date was indicated by the Hebrew letter Aleph on the obverse, which then, as well as now, represented the numeral I, and indicated that it was struck in the first year after the resurrection.

In the annexed medal the obverse represents the head of our Saviour as described in the letter said to be sent by Lentulus to Tiberius; his hair divided after the manner of the Nazarenes, plain to his ears, and waving on his shoulders; his beard thick, not long but forked, the face beautiful, and the bust fine; over the whole the tunic falls in graceful folds. On the obverse is the Hebrew

letter א aleph, representing the numeral I., supposed to stand for the date; and — יֵשׁוּ — “Jesus.” On the reverse is this inscription on the field—מְשִׁיחַ מְלֶכְךָ בָּא בְּשָׁלוֹם וְאֵר מַמְלָכָם עָשׂוֹי חַי. — “The Messiah has reigned — he came in peace, and, being made the light of man, he lives.”



As Christianity expanded itself through the world, its professors began to suffer those persecutions which had been predicted by its Divine Author. The first commenced under Nero, and was renewed with various degrees of severity till the reign of Diocletian, when an effort was made to extirpate the religion of Christ, so extensive and persevering, that nothing less than a divine interposition seemed to have preserved it from total extinction. Diocletian was born in Dalmatia, in the year of Christ 245; and, on the death of Numerianus, was saluted Emperor by the army at Chalcædon, near Constantinople, in 284. He was himself a man of mild, philosophic character, but was instigated by his colleague in the empire, Galerius Maximianus. This atrocious man was born in Dacia: his father was unknown, but he himself gave out that his mother conceived, on the banks of the Danube by Mars, in the shape of a serpent. Among other observances, by which the Christians were now distinguished, was their abstaining from meats offered to idols. This so offended the mother of Galerius that she made it a pretext for urging her son to persecute them, who was himself greatly inclined to it; and after much entreaty he obtained, in the year 302, from Diocletian, those dreadful edicts which have justly stigmatized the character of that Emperor. Armed with this authority,

the Christians, who were at this time spread over all the provinces of the vast Roman Empire, were every where pursued ; and I have visited, in the Gulf of Nicomedia and other remote places in the East, caverns in the sides of nearly inaccessible mountains, where they endeavoured to find refuge and concealment during this dismal period. Many of the saints and martyrs recognized by the Greek church perished on this occasion ; and they still show, in the church of St. Euphemia at Chalcedon, the implements of torture by which she and numbers of her friends were put to death. In this way, historians assert that in one province alone 750,000 Christians perished by various kinds of cruel deaths ; and so complete was supposed to be the extirpation of the sect, that coins were struck and the following inscriptions set up, recording the fact that the Christian superstition was now utterly exterminated and the worship of the gods restored by Diocletian, who assumed the name of Jupiter, and Maximian, who took that of Hercules.

DIOCLETIANVS IOVIVS ET  
 MAXIMIAN : HERCVLEVS  
 CÆS : AVG :  
 AMPLIFICATO PER ORIENTEM ET OCCIDENTEM  
 IMP : ROM :  
 ET  
 NOM : CHRISTIANORVM  
 DELETO QVI  
 REMP : EVER  
 TEBANT

“Diocletian Jove and Maximian Hercules, August Cæsars, having increased the Roman Empire in the east and west, and extirpated the Christians who were overturning the Republic.”

DIOCLETIAN : CÆS :  
 AVG : GALERIO IN ORI  
 ENTE SVPER  
 TITIONE CHRIST :  
 VBIQVE DELETA ET CVL  
 TV DEOR : PROPAGATO

“To Diocletian Cæsar and Augustus Galerius in the east, having every where extirpated the Christian superstition and restored the worship of the Gods.”

It is not more remarkable than true that the above statement is corroborated in all its minutiae by that celebrated letter of Lentulus. Every lineament of the face as here described corresponds exactly with the delineation on the medal; nay, the very flowing of the auburn locks on the shoulders of the "Saviour" is faithfully depicted: so that one would be led to suppose that the medal or some similar representation lay before Lentulus while writing this account of the prophet for the information of his government. Perhaps the "Man Christ" himself struck his vision while preaching his sublime DOCTRINE to the multitude, and enforcing those divine *precepts* which he had received from his heavenly Father. — No wonder, then, that the Roman prefect was deeply impressed with the display of eloquence that flowed from the "Saviour"—nay, that he even felt an awe and reverence for his person is evident from every line of that admirable letter. There can be no doubt that this official communication has formed the groundwork of all those representations that have happily descended to us, and are regarded at the present day as faithful images of the "Redeemer" of mankind. Such corroboration and correctness afford the most powerful proof of the truth of the historical record



— nay, absolutely overpowering proofs of the existence of the facts that have taken place. We are happy to have it in our power to lay before our readers this important document.

PUBLIUS LENTULUS,

PRESIDENT IN JUDEA IN THE REIGN OF TIBERIUS CÆSAR,

TO THE SENATE OF ROME.

*Conscript Fathers,*

There appeared in these our days a man of great virtue, named JESUS CHRIST, who is yet living among us, and of the Gentiles is accepted for a Prophet of Truth; but his own Disciples call him the SON OF GOD. He raiseth the dead, and cureth all manner of diseases. A man of stature somewhat tall and comely, and in proportion of body well shaped; his hands and arms delectable to behold, with a very reverend countenance, such as the beholders may both love and fear. His hair is of the colour of a filbert full ripe to his ears, whence downward it is more orient of colour, somewhat curling or waving about his shoulders. In the midst of his head is a seam or partition of his hair, after the manner of the Nazarites. His forehead is plain and delicate. His face, without spot or wrinkle, beautified with a comely red. His nose and mouth are exactly formed. His beard is thick, the colour of his hair, not of any great length, but forked. His look innocent and mature. His eyes grey, clear, and quick. In reproving he is awful; in admonishing, courteous and friendly; in speaking, very temperate, modest, and wise. It cannot be remembered that any have seen him laugh, but many have seen him weep. A man for his singular beauty surpassing the children of men.

More proofs, surely, need not be adduced to convince us of a fact so well established as the existence of the

Man Christ, or we might refer to other profane writers, as Tacitus, Josephus, &c. That such a sect as Christians exist at the present day is quite certain. Hence it must have had an origin. That this origin is of considerable antiquity may be gathered from the various persecutions of the Christians recorded in profane HISTORY. We find that, as early as the year of our Lord 41, Herod, King of the Jews, instituted a persecution against the Christians, and imprisoned Peter. Now, as the Crucifixion of our Saviour took place in the year 33, which ended Christ's ministry, and at a period of only eight years from that time, we find that a Jewish Monarch persecutes the Christians—surely this is a demonstrative proof that this religious sect was sufficiently formidable to attract the notice of that Potentate.

Roman HISTORY teems with persecutions, councils, and Popes; all confirmatory of the existence of a religious sect called Christians. As early as the year 64 of the Christian era, we are gravely told by Roman HISTORY that the Emperor Nero raised a violent persecution against the Christians! If Nero reigned, then Christians existed—or he could not have persecuted them. This same HISTORY records a most dreadful

persecution of the Christians by the Emperor Domitian, A. D. 95 — sufficient evidence of the great increase of numbers in the religious sect called Christians. These persecutions recurred under various Emperors, until the year 306, when Constantine the Great arrested the progress of this horrible mode of punishment for the sake of opinion, by establishing “Christianity” as the true Religion, and suppressing paganism — nay, he even destroyed the heathen temples. This Emperor assembled the first general Council, which was held at Nice in Natolia, A. D. 325, and consisted of the various bishops and learned men of the Christian faith. It was at this celebrated Council that the Arian controversy was settled and the Creed of Athanasius voted canonical. Here also were selected the four Gospels, which at present constitute the “New Testament.”

Profane HISTORY proceeds regularly from this period in confirmation of the existence of this sect, without referring to the respectable authorities of the Greek and Latin Fathers. It were needless to proceed farther in the devious path of HISTORY to establish facts that leave little room for doubt, and to show that the Religion of Christ has descended to us in an uninterrupted line. That the primitive purity of this sublime Religion

should have been corrupted to serve worldly purposes is more than probable; more particularly when we reflect that during the dark ages learning was exclusively confined to the cloister.

Be it our task to restore the **DOCTRINE** to its primitive purity and pristine vigour.—When it is thus refined and purified, we shall find that it will take such hold on the *soul* that no human being can exempt himself from the demands which this perfect “Science of Morals” makes upon his **CONSCIENCE**. The advantage gained by clearing away the never to be reconciled differences of **HISTORY** is incalculable, and will for ever crush all dispute and cavil as to the divine source of these perfect morals. This confirms our statement that “**REASON**” is the fountain of pure truth, which constitutes **DOCTRINE**; and “**SENSE**” is the ground of all the illusions and contradictions that occur in **HISTORY**. We need no further inducement to adopt the one and reject the other than arises from the love of truth and the hatred of falsehood.

**Thus, then, is pure CHRISTIANITY established for ever!**

It is a remarkable fact that numbers of intelligent and thinking beings have united themselves into a sect, which has been distinguished by the epithet—**INFIDEL**.

These persons have exerted their efforts to repudiate Christianity altogether.—What shall we say of the secret workings of Providence, when it is shown that their most severe and acrimonious endeavours to produce this effect have furnished the highest panegyric that can be bestowed on the founder of this Religion, and the strongest corroboration of the statement of the “Saviour” of himself.

Christ says, I am perfect MAN and perfect GOD. The meaning of this assertion evidently is, that, when he refers to his own worldly actions, he proceeds according to the laws of *matter*, gravitates like other matter, and is affected by *inclinations*, and thus is perfect MAN. On the contrary, when he is teaching the “Divine Science of Morals” to his disciples and the multitude, then he is perfect GOD. What can be more divine than the “WORD OF GOD,” the λόγος, the REASON — which is an emanation from the Deity—and which Christ was sent to unfold! In the performance of this Holy Office, therefore, he says — “I am the *word*, the λόγος; and whoever believes in me shall be saved” — that is, whoever does the will of my Father — Θεός — or, in our scientific language, “He who fulfils the “MORAL LAW,” seated in his own REASON — not in a printed Book —



will be acceptable to his Maker, and inherit the kingdom of Heaven; because such conduct alone is approved by the Holy Ghost, that *Spirit of Truth* — our own CONSCIENCE — *συνεχῆς*.

It really moves our wonder to be told that a class of rational beings, merely from being puzzled in their logic, when investigating “Holy Writ,” should be fully bent on destroying the high authority of these writings; and yet that, with their minds filled with these sentiments, their efforts should turn out to be essentially instrumental in proving the human nature of Christ. Should we fail in establishing that Christ is perfect MAN, we shall have failed in our duty in developing the true Character of the Saviour, whose own words are: “I am perfect *Man*.” Now, to be perfect MAN is actually to be *imperfect*, that is, to be an inhabitant of the blue field of our Diagram — TIME; while *absolute perfection* can alone reside in the yellow rays of ETERNITY. The leading distinction between *humanity* and *Divinity* is that the one can only approximate to perfection, and the other can consist of nothing short of *absolute perfection*.

Some of the points adduced by this class of reasoners, for the purpose of invalidating the “Sacred Text,” but

which really tend to establish its truth, are here enumerated. When Christ was only twelve years of age he disputed with the Doctors in the Synagogue. Mary and Joseph had proceeded on their return home, one day's journey, when they missed the infant Christ. The feelings of the mother urged her to return in search of her lost child. On meeting with him, she rebuked him for want of affection, when the infant Christ replied — "I am about my Father's business." The Infidels, taking advantage of this apparent want of reciprocal feeling, say that such conduct savours more of humanity than of divinity. We perfectly agree with the Infidel in his statement, only we infer a most happy conclusion from his premises :—that it proves the humanity of Christ at an early age, and at the same time shows the zeal which he felt for the Holy Office to which he was appointed.

It is not difficult to account for the display of precocious intellect in the infant Christ in disputing with the Doctors in the Synagogue, when we reflect that he and his parents were sent to Egypt to avoid the vengeance of Herod, under the peculiar charge of the wise men—who no doubt introduced his parents to the Priests and literati of that land of science, which made

a Pythagoras—as the promised Messiah. This alone would occasion his parents being initiated into all the Egyptian mysteries which they could afterwards communicate to his expanding REASON. No doubt this enabled the young Shiloh to compete with the learned Doctors of the Jewish Nation. From this epoch we may therefore date the commencement of Christ's ministry, when he began to unfold the Divine Mission with which he was charged by Omnipotence—that of teaching the most perfect “System of Morals” ever offered to man. By a strict observance of these Divine Commandments, we may hope to be conducted to the Throne of Grace, and rendered acceptable to our Maker.

These sagacious reasoners, the Infidels, may well be surprised to find that they turn out to be the *true* supporters of Christianity ; nay, that *they are in fact the only true Christians*.—To believe in the Manhood of Christ is an essential part of Christianity, in which this sect eminently excel.—To depart from the Divine DOCTRINE of Christ is absolutely impossible for any rational creature—hence these reasoners confirm the words of the Saviour, in making him perfect MAN and perfect GOD !

Not so the Bigot, who builds his System of Religion upon a “DOGMA”—in fact, upon an absolute impossibility and papable absurdity—the real generator of Superstition, disgraceful even to the savage. The Bigots assert that a *Spirit* which they call the “Son of God” really walked the earth and talked like man, and that this *Spirit* was sometimes visible and sometimes not—as if a SPIRIT could inhabit the blue field of our Diagram, where *matter* alone can exist—a total impossibility! This absurd prejudice may account for the terror felt by children and even adults in crossing a cemetery, lest the *spirits* of the departed should hold converse with them, and, if greatly excited, they should commence some revelry, or tread the mazes of the sprightly dance.

In these enlightened times we did not expect to find “RELIGION”—more properly Superstition—erected upon such a sandy foundation. To call this Christianity is quite a mistake; for it contradicts the very spirit of the Gospels: sad failing of a most numerous and respectable class of human beings!—What is very singular, so blinded are they by their own prejudices, that they consider themselves the only true believers and real supporters of Christianity—nay, they even brand all who differ from them with the opprobrious

epithet of Infidel and Unbeliever. Centuries may elapse before this prejudice is rooted out from among the human race. Yet we ought not to be deterred from exposing the sophistry that founds this DOGMA, more particularly as this exposure may tend to hasten its death. Sooner or later this *prejudice* must be eradicated, or REASON will prove to be a contradictory faculty, which deals in absurdities. But, to suppose such a case is to cast a censure on the Maker of REASON — as if perfection could err — an impossible thought ! “ PRACTICAL REASON ” is an emanation of the Divinity himself, and its commandments are absolutely binding for all moral beings. When REASON ceases to be REASON, then will the “ Moral Law ” cease to be commanding.

The Infidel, who is now become the *true Believer* and real Christian, has enumerated many acts of Christ, which actually prove his *humanity* to a demonstration. Among others he instances that act of Christ where it is said of him — “ Jesus went into the Temple of God, and overthrew the tables of the money-changers.” To suppose, say the Infidels, that a *Spirit* could move masses of *matter*, like these tables, would be to suppose an absurdity sufficient to invalidate the testimony of any



“Book.” On this ground they disbelieve the statement — unless we admit that Christ was perfect MAN : then of course he could perform the act. They still further assert that they cannot excuse this conduct in a moral point of view. It is taking the law in his own hands. If this procedure was *wrong* and contrary to law, Christ was not justified in acting as he did. He should have applied to the civil authorities to redress the evil. What a powerful proof does this procedure of the Saviour afford of the truth of his own assertion — “that he is perfect MAN !” — However we may palliate this violence, by saying that it arose from the zeal he felt to fulfil his mission, still we must allow that it is the complete act of an enthusiast and proves humanity.

We are compelled to admit the truth of the above statement ; but, as in the former instance, we are forced to turn the conclusion of the Infidels against themselves, and say — they attempt to invalidate the “Book” for that which is its great merit — proving the humanity of Christ. — Here again the Infidel becomes the true believer and genuine supporter of Christianity.

The Bigots cannot accede to this reasoning, because it is death to their favourite DOGMA—driving a *material*

nail with a *spiritual* hammer — a position very difficult to be instilled into the minds of children in our enlightened day. Yet they cling to their DOGMA without due examination, and are positively rivetted to this absurd prejudice. It is sincerely to be regretted that so much worth and excellence should be so blinded and infatuated by what has descended to them from their forefathers as to want the *moral courage* to examine the foundation upon which their DOGMA is constructed — namely, an absurdity too gross for common sense.

Full well do I know that this very “DIVARICATION” will rouse the vengeance of the mighty rulers of the earth, both *spiritual* and *temporal*, because it overturns the long established prejudices of BIGOTRY which have too long defiled the Temples of Religion, and clears the House of God of all false systems and ridiculous sects, which are contrary to the “WORD OF GOD.” “For it is written that the House of the Lord shall be a House of Prayer, but ye have made it a den of thieves.”

Emboldened by the purity of my *motive*, which has long been canvassed in my mind, and ultimately approved by that *spirit of truth* — CONSCIENCE — I shall

fearlessly proceed in my pious labour of purifying all the Religions on earth, till, by refinement and the substitution of "SCIENCE" for *Dogmas*, they shall all prove to be reducible to ONE only true Religion — that revealed to us by our Redeemer. Did the Star Chamber yet exist, and BIGOTRY still hold supreme sway, we might expect to see Smithfield *enlightened* by the blaze of faggots, and priests cheered by the dying groans of a martyr. These terrors even would not deter me from attempting to purify the so-called "Religion of Christ," that the prophetic voice of its founder may be heard at the remotest corners of the world, proclaiming that "the Gospel shall be preached to all the nations of the earth." — Whatever may be my earthly sufferings, full well I know that my reward will be in heaven, while I stand reconciled with my Maker, through his eternal *spirit of truth*, my own CONSCIENCE.

During the progress of this chapter of the "DIVARIATION" I have been visited with a most severe indisposition — so much so, that I felt myself at the very threshold of ETERNITY, and, as it were, summoned to the awful presence to give an account of my earthly deeds. This was a most propitious moment to rouse

my Conscience into a severe self-examination. The thought started into my mind — Is the work which I propose to publish a wicked undertaking, disturbing the slumbering prejudices accumulated by the lapse of TIME, or a really honest and good work, calculated to induce self-examination and thorough enlightenment — thus to ameliorate the condition of the whole human race! — Perhaps this burst of scientific light may be too much for the prejudices of Bigotry, Superstition, and Ignorance. — But *the truth will out!* — Indeed the times are somewhat favourable for this enormous disclosure. — CONSCIENCE — thou *spirit of truth* — answer these allegations. — “If thy Maker wills the destruction of thy labours, he will annihilate the atom that meditates the mischief. — If He permits thee still to exist, proceed with thy truly glorious undertaking, and brave the censure of man.” — The appearance of the work is the full answer to the querist.

The Infidel, still bent, as he thinks, on invalidating these four Gospels, persists in bringing all his forces to bear upon the case, and proceeds in selecting passages and expressions from “Holy Writ,” which, as he states, would disgrace Divinity — therefore, they must proceed

from Humanity. Thus, says he, it is decidedly immoral to take the ass and foal unknown to the owner — evident humanity — not the conduct of the *Son of God*, but most certainly that of the *Son of Man*. Again, at the marriage at Cana, when Jesus said to his mother — “Woman, what have I to do with thee !” this irreverent language from an affectionate son to his fond mother, say the Infidels, is somewhat reprehensible, or the import of the words has undergone considerable change since they were applied to the mother of God. They insist that, in their present meaning, they imply evident *humanity*. When Jesus was called upon to give some sign of his Divinity, he evaded the question — the act of a *man*, not of a God. Jesus, when disputing with the Jews, says — “Now you seek to kill me, a *man*, that hath told you the truth, which I have heard of God.” What ! say the Infidels, are we to doubt the statement of Christ, when he declares himself to be a *man* ! — This, say they, would be making the founder of the “only true Religion” the asserter of a falsehood ; consequently, his *humanity* is established from his own words. At the time of our Saviour’s agony on the Cross, when he was about to give up the Ghost and commend his *spirit* to his Father, it is written that



Jesus cried with a loud voice, saying — “ *Eli, Eli, lama sabachthani !* ” — which means — “ My God ! my God ! why hast thou forsaken me ! ” On this exclamation the Infidels lay great stress. It appears from this that God had forsaken his Son : hence there could not have been any stipulated contract between Jesus Christ and the Creator. To suppose that absolute perfection can break a contract is not only an absurdity but a total impossibility. But, on the other hand, to suppose that Jesus—a “ MAN ” in the agonies of death—should appeal to his Maker for consolation is not only an evident mark of *humanity*, but a positive demonstration that Christ while on earth was not a Divinity.

It is perfectly needless and absolutely superfluous to multiply the instances collected by the Infidels to destroy the “ Scriptures ” altogether. We shall soon convince this class of reasoners that their most potent efforts at destruction afford the most powerful arguments for the establishment of the entire Christian Scheme. Had Christ been a *Spirit*, as the Bigot asserts, walking this earth, he could have offered no example to man. How could *matter* act like *Spirit* ! The *Soul*, when separated from the *Body*, is totally *free* from all carnal inclinations, having aspirations of a far higher nature —

absolute perfection, which can alone reside in ETERNITY. How, then, can impure *humanity*, which consists of animated *matter* and is subjected to the vicissitudes of human life, which can exist only in TIME, ever arrive at perfection! — nay, perfection is foreign to its nature, till *humanity* becomes *divinity*.

What, then, have these Infidels done? — Proved that which ought never to have been doubted — “*that Christ is perfect MAN.*” Whoever deviates from this *dictum* can never be a true Christian, for he falsifies his Saviour’s own statement of himself. Hence all who deny this DOCTRINE must found their opinion on a DOGMA, that is, on some position *assumed* without due examination, which cannot fail to lead to Superstition, with all its train of horrors. The rational investigator of the “Scriptures” — though sometimes confounded with the INFIDEL — has done every thing for Christianity — because he has eradicated every mystery that disfigured the sublime *Morality* revealed for the salvation of the *Soul* by Jesus Christ. It is, therefore, now due to him to pronounce him the only true Christian.

Fanaticism, fancying itself armed with the artillery of Heaven, must not be permitted to shake the Throne of REASON, whose base is immortal, and whose super-

structure will be augmented in beauty and excellence as Knowledge advances and Bigotry becomes extinct. Bigotry deters many honest minds, through moral cowardice, from investigating the *spirit* of "Holy Writ," and blindly attaches them to the *letter*. This fear has powerfully operated to prevent the activity of thought and the development of truth; so that the reveries of these deluded mortals become dreadfully alarming, and render the mind either foolish or feeble. By thus relaxing his powers, the individual gives way to fears, which it is the duty of cultivated REASON to destroy. These persons may gain confidence by reflecting on what we have so frequently enforced — that *matter* only can *move* matter, and *spirit* only can *instruct* spirit: so that nothing material can be held up as a pattern of imitation for the *spiritual* man. Even the worldly acts of the "Saviour," as we have already seen, afford no universal rule of conduct for imitation. But *his Morality does!*

We trust we have now so completely accomplished our task as to leave nothing to posterity but to confirm the truth of our positions. Thus much we are sure of:— that, as prejudices moulder away, and new generations arise, if enlightenment keeps pace with the lapse of

time, all the world will hail the day when religious controversy shall cease, sectarianism become extinct, and

**ONE UNIVERSAL RELIGION,**  
consisting of the pure "Morality" taught by Christ,  
shall bless the earth with its benign influence.

Then, indeed, may we say that the MAN Christ was the true Messiah who enlightened the world, and that, in his unjust and afflicting death, he atoned for the sins of the world, by redeeming us from ignorance and error, and leading us in the straight and direct path to the Throne of Mercy.—So that, by following the *precepts* of Christ, and walking with the law before us, we may render ourselves acceptable in the sight of the Lord, become partakers of that Kingdom prepared for us before all worlds, and thus attain after our mortal career to eternal and extatic bliss.

#### On the Divine Nature of Christ.

"*I am in my Father and my Father is in me,*" says the Saviour. "The DOCTRINE I teach is not from myself, but from my Father who is in heaven — Θεός — I and my Father are ONE. I am the λόγος, the *word*, or the discourse of PURE REASON, which ever con-

stituted part of my Father, who is God.”—Hence, while teaching his DOCTRINE, he says—“I am the ‘Son of God,’ begotten before all worlds, not made, being of the substance of the Father, who is a perfectly pure *Spirit*, or an infinite intelligence *personified*, yet distinct from my Father in having descended on earth, or in being incarnate, but always in communion with him through the *Holy Spirit* — *συνεχῆς* — or the connexion between us.”—Hence arises the irrefutable DOCTRINE of the *Trinity in Unity*: thus, God the Father, God the Son, and God the Holy Ghost. And yet there are not *three* Gods, but only ONE GOD, consisting of *three persons*, co-eternal and co-equal.

God is a *Spirit*—the Soul is a *spirit*. But, as the Soul did not make itself, it must have had a Maker, who is God; and these *spirits* can only be in communion through the medium of *spirit*. Now, as *spirits* cannot reside in the blue field of our Diagram—TIME—which is wholly appropriated to *matter*, they must of necessity exist in the yellow rays of ETERNITY, the only abode of *spirits*. Therefore, the connexion between the Soul and its Maker must also be of a *spiritual* nature—in fact, CONSCIENCE, or the *Holy Spirit of Truth*, as developed by our Redeemer. Thus has



Christ taught the DOCTRINE of the “*Trinity in Unity*,” which must endure — like truth itself — as long as a human mind exists to contemplate its sublimity, or the Deity who originated the *principle*. PURE REASON confirms this statement, and no man can deny it and speak Truth !

To believe in the DOCTRINE of Christ is not only to adopt it but strictly and on all occasions to act up to the *Moral Law* constituted by our own REASON. This *law* commands that we should always act reasonably ; so that the *motive* which induces the *action* should be perfectly *pure* — as our *Souls* form no part of the phenomena of nature, but are at present inhabitants of the “Kingdom of God.” Thus, following the *precepts* of Christ will render us acceptable in the sight of the Lord.

Without the notion of a TRINITY IN UNITY, it is absolutely impossible to form a correct *idea* of God. We have elsewhere stated that “*infinite nothingness* is a nonentity — consequently, God must be an infinite something, consisting of some infinite parts. Now, the least possible number of infinite parts that can be united is *two* ; but, unless these two are connected by a *third*, they cannot constitute an infinite something.” With a view still further to obviate the charge of conciseness,

we shall adduce the premises which have furnished this conclusion.

The *principle* of Causality affords the solution of the whole difficulty, and defies refutation. The moment we allow that God is a Creator, the whole mystery is developed. A Creator who has not Created annuls himself, and, therefore, is inconceivable. He only can be a CREATOR who has effected a CREATION, and consequently stands in RELATION to it as the Author.— Thus the *three members* in the notion of CREATOR arise at once, or the notion is a mere nullity. This DOCTRINE is beautifully illustrated by our Saviour when he says— “The DOCTRINE I teach is not from myself, but it is given me by my Father, who is in heaven.” The word Father is the key to unlock the whole difficulty. Can he be a Father who never had a Child! — Can he be a Son who never had a Father! — Hence the Relationship between Father and Son forms the connecting link which completes the *idea*. Thus the Father is the CAUSE, the Son is the EFFECT, and their *necessary connexion* constitutes the RELATION between them. As a *principle* residing in ETERNITY, each member of the “Triune Principle” may be contemplated separately; but, the moment an actual separation takes place, the

whole thought is destroyed — nay, then, we shall have destroyed the Creator, the Creation, and the Thinker, all at the same instant.

Can there be an *Effect* without a *Cause*, or the converse ; or either of them without their *Connexion* to constitute ONE thought ! Now, as *principles* can exist only in ETERNITY, and *things* can be palpable only in TIME, the *principle* of the Godhead — not being a thing — must of necessity be in ETERNITY, having all its members co-equal and co-eternal, neither confounding the persons nor dividing the substance. What we term *things* are in fact merely *thoughts*, produced by means of *sensation* from some external CAUSE — mental representations — which equally involve the TRIUNE PRINCIPLE. The difference between *principles* and *things* manifests itself thus — *principles* are simple and eternal, while the *thoughts* which we denominate *things*, being clothed with TIME and SPACE, evince priority and are perishable.

**DIVINITY** lasts for ever — **HUMANITY** is ever subject to decay.

What power is that in man which enables him to appreciate the divine DOCTRINE taught by our Saviour ? It certainly must be some *power* that distinguishes man

from all the other animals on earth, or we should have the Elephant and the Ass disputing the palm with us on points of Theology — convincing proof that this *power* forms no part of nature, or it would be accorded to all the other animals — which it is not. Then it must be a heaven-born power ! So indeed it is ; for it is an emanation of Divinity. This divine power is “ PRACTICAL REASON.” It is this power that elevates man above all created nature, and makes half our nature divine,

**Thus constituting man the “ SCOPE OF CREATION.”**

Now we perceive in what the Divinity of Christ consists — not in his being *perfect man*, but in possessing a “ PRACTICAL REASON ” superior to all other REASONS that were ever before witnessed on earth. So that when he is unfolding his DOCTRINE, which consists of the *laws* of God, as laid in man’s own REASON, then only is he Divine, that is, *Perfect God*.

**Thus CHRIST identifies himself with his DOCTRINE.**

Christ’s *body* consisted of *matter*, like that of other men : his *soul*, or *spirit*, which is his “ PRACTICAL REASON,” while developing its own *laws*, with the “ MORAL LAW ” at their head, was never equalled

on earth. Hence his Divinity shone forth in his "Morality," and all his *precepts* are GOD'S COMMANDMENTS. Thus he is the only begotten "Son of God," destined to save the world from sin and wickedness.

Much stress has been laid on the total impossibility of explaining the *miraculous conception* of the Son of Man. A very little reflection, however, will render the philosophy of this supposed *miracle* as self-evident and as thoroughly intelligible as the arguments we have adduced to extricate the "TRINITY IN UNITY" from the charge of absurdity.—As those arguments are absolutely irrefutable, so, in this case, we hope to treat the matter in such a way, that no human being can dissent from its truth. Thus, then, it is : — the infant Jesus, like all other children that are composed of *matter*, must have been generated in the only way that *matter* can operate — generated wholly and entirely by the *motion* of the different particles of *matter*. The natural exposition of the growth of the infant Christ is well attested throughout his HISTORY. Our utter ignorance of the generating cause of any *factus* has given rise to the mystical and typical explanations that are objected to by those who wish to obtain complete



satisfaction for REASON; and the want of enlightenment on the *principle* of the “DIVARICATION” has led many to endeavour to support a mystery instead of attempting to give an explanation.

The doubt as to the “Holy Scriptures” being the work of *inspired* writers is now scientifically solved on the above *principle*, and placed beyond all possible cavil. Let each doubting individual only appeal to his own “PURE REASON,” and cheering certainty will dispel desponding doubt.—What! doubt whether REASON is an emanation from the Deity! Really this is doubting whether *Spirit* is *Spirit*, and *matter* is *matter*.—Hence the *inspiration* is complete! “This is the true light which enlightens every man that cometh into the world.” All the *precepts* of Jesus are, then, *divine inspiration*, and are confirmed to absolute CONVICTION by that spirit of truth, the “Holy Ghost”—CONSCIENCE.

Would an Eternal, Omniscient, and Omnipotent, Being leave any individual without the fullest assurance of the *Divine Inspiration* of the *Precepts* of Jesus!—The touchstone to try the truth of this *inspiration* God, in his infinite mercy, has placed in the bosom of all those of his creatures whom he has dignified with

the divine faculty—to distinguish *right* from *wrong* — “PRACTICAL REASON.” Is there a Christian, a Jew, a Turk, or an Infidel, who will not with a loud voice proclaim the goodness of God, in endowing man with the never sufficiently to be adored faculty, PRACTICAL REASON — a faculty which enables us to distinguish and for ever separate the true “WORD OF GOD” from the equivocal and doubtful “WORD OF MAN.”

Those who act up to the *divine laws* revealed to man by Jesus Christ must feel assured that they are acceptable to their Maker. This assurance originates in and is confirmed by the “Holy Ghost,” that *Spirit of Truth*, which Christ says shall dwell with you for ever — CONSCIENCE. A man without a *Conscience* is not a man. Hence necessarily arises the Holy Trinity — God the Father, God the Son, and God the Holy Ghost.

Now, indeed, is every mystery eradicated from the DOCTRINE taught by our Saviour, and every part of his sublime Morality not only fully developed but strictly confirmed by REASON. Christ says : — “I am the resurrection and the life, and whoever believes in me — that is, in my DOCTRINE — shall never die, but inherit everlasting life.” “I am the way, the truth, and the

life, and no one can enter the kingdom of God but through me — that is, through my DOCTRINE.” “I am in my Father, and he is in me” — that is, my *pure spirit* or Soul forms no part of the *material* world, but at present is a member of the pure, moral, or *spiritual* region, where my Father reigns. I am come down upon earth to awaken your Consciences to the *truth* of my DOCTRINE. The DOCTRINE I teach is the door to salvation. This DOCTRINE comes from God, and its *truth* is manifested in man’s own *Conscience*. Whoever understands this DOCTRINE must be convinced of its divine origin. The DOCTRINE I teach comes directly from heaven. Christ, feeling the force of his own DOCTRINE, says :— “I have overcome the world.” In Christ, therefore, we have a practical example of the possibility of acting up to the *moral law* on all occasions. Thus did Christ rise superior to all the seductions of inclination, leaving for the instruction of mankind an *example* and *model* “which may be equalled but never can be excelled.”

**CHRIST, then, may well say— “I have overcome the world !”**

All that the advancement in knowledge and the expansion of mind have been or ever will be able

to effect is to confirm the *truth* of the DIVINE REVELATION, which this only begotten “Son of God” was destined to unfold to mankind. Though we now possess a perfect “Science of Mind,” capable of detecting and refuting all the sophistry of the ancients, this Science even lends its powerful aid in support of Christianity, and, by its complete analysis of the faculty of “REASON,” proves to absolute *Conviction* not only that the Religion of Christ is *true*, but that it is absolutely impossible that it can ever be superseded by any other — because it is the only true ONE. The chosen people of God may, therefore, look in vain for another Messiah—the work being complete and final. All that can ever be done to promote the propagation of this heaven-born “Religion” is the labour we have undertaken in the present “DIVARICATION,” of separating the *precepts* from the *facts* — the DOCTRINE from the HISTORY. This scientific and simple operation will prevent the possibility of any individual of any persuasion—whether Jew or Hindoo, Mahomedan or Pagan — dissenting from the “Divine Revelation” given to man by Jesus Christ.

It is now incumbent on us to show how this perfect “Science of Mind” proves the *truth* of the “Sacred

Volume.” Man arrives at the knowledge of the Moral Law only through the consciousness of the operations of his own REASON. Irrational animals can neither be moral nor immoral: deprive man of his REASON and you annul his accountability. Though *lying* may be attempted to be defended, on account of the general torrent of moral corruption, yet no one can seriously recommend it, as a universal law of conduct; for PRACTICAL REASON tells us with a loud voice that *we ought not to lie*, upon any pretence whatever. Hence the commandment — “Thou shalt not lie” — is not valid for man alone, but for all rational Beings. “Oh, Righteous Father!” says our Saviour, “the world hath not known thee until I preached thy *word* unto them. I will continue until my death to declare thy *pure spiritual* DOCTRINE to them. So that they may love me, as I love thee, and that they may be in me, as I am in thee.”

It is a positive fact that pure REASON is PRACTICAL, because it either urges us to or restrains us from action. Hence we are *free* — a convincing proof that PRACTICAL REASON forms no part of nature. Choice evinces *Freedom* — nature conforms to strict necessity. Tell the waters to run upwards! — or the planets to quit



their course ! PRACTICAL REASON commands us always to be *reasonable*. To be reasonable is to be *good*. Morality likewise commands us always to be *good*. Therefore, the *laws* of REASON and the *laws* of MORALS are the same. The fundamental *law* of REASON is the foundation of Morals, and constitutes the *first principle* of that "Science," under the name of the "MORAL LAW." Whoever, therefore, acknowledges that he is endowed with REASON is at the same time conscious of the *Moral Law*, and is bound to obey its dictates or renounce his REASON.

**MORALITY is independence of Nature.**

This independence is Liberty in a *negative* sense ; but the self-legislation of PRACTICAL REASON is Liberty in a *positive* sense : for it constitutes the whole code of "Moral Laws." REASON, then, commands us to promote the happiness of other rational beings, whether we sympathize with them or not.

The Moral Law is, therefore, valid for every rational being — nay, not excepting the highest intelligence — God himself. With regard to human beings, who are subject to wants, it assumes the form of a COMMANDMENT. The Sacred Being, who finds no impediments

to his own *law*, necessarily conforms to the MORAL LAW. Hence

**The MORAL LAW is the law of GOD!**

The “Autonomy of the Will” is the sole principle of the Moral Law, and of the duties which arise from it. The “Heteronomy of the Will” opposes the *principles* of Morality altogether. It is this very AUTONOMY OF THE WILL that constitutes us members of the eternal “Kingdom of God,” even while we are destined, for the wisest purposes, to tarry in this vale of tears. “All who adopt my DOCTRINE,” says the Saviour, “being actuated by the same *spirit of truth*, will form one ‘Kingdom of Spirits,’ who acknowledge no other law than the pure *Moral Law*; and all, being united by the same *spiritual* bond, may be said to have the same DOCTRINE in them — the WORD OF GOD — and as such to belong to God.” — Thus arises the glorious victory of REASON over SENSE — or the total destruction of *vice*, by the complete triumph of *virtue*.

REASON has now undergone a complete and full investigation; the knowledge of this fact may enable future generations to escape from the mass of confusion and error that perplexed their predecessors. REASON must,

therefore, display its own *laws* in so clear a manner that no reasonable creature can dissent from them. False art and vain wisdom last their time — at length they destroy themselves. That this period is arrived with regard to *perverted* Christianity is most certain : for, with a view to improve that which was revealed by the Saviour in its utmost simplicity, and which is incapable of improvement, Christians have split into innumerable and discordant sects, which necessarily tend to the destruction of this false Christianity. We acknowledge that there may be a dull and dreary period to pass over before the regeneration of pure primitive Christianity takes place. Sooner or later, however, REASON will establish its claim to be heard. So powerful is this claim, and so unlikely to be relinquished, that we might as soon expect man to give up breathing altogether, lest he should inhale impure air, as to expect him to desist from this rational investigation.

It is essential that all mankind should concur as to the meaning of that important communication of God to man — a “DIVINE REVELATION.” In the first place, this communication must consist of nothing human, or it would annul itself. Yet we must be more

convinced of its *truth* and existence than we are of any phenomenon of Nature, or we may substitute a **DOGMA** for truth. How then shall we establish the existence of such a *spiritual communication* which can never strike **SENSE** !

Can that be *human* which cannot be constructed by the *hand* of man, and yet exists ? — Certainly not. Then it must be *Divine*. That all the *pure* Sciences exist, we need only appeal to the learned. None of these could ever be constructed by the *hand* of man, and yet they exist ; consequently, they must be constructed by the *mind* of man. The *hand* of man consists of *matter*, and affects “**SENSE.**” The *mind* of man consists of *spirit*, and is “**REASON.**” Having already proved that **REASON** is an emanation of the Deity, we need not again repeat that it must be *Divine*. Therefore, all that results from *pure* **PRACTICAL REASON**, which refers only to spiritual objects, must of necessity be “**DIVINE.**”

Let us now instance a Science, whose nature must be *divine*, because it cannot be constructed by the hand of man. Geometry is such a Science, whose truth is felt by the commonest mechanic. Show us the man who can make a *mathematical line* evident to **SENSE**.

He is not yet born — nor ever will be. Then show us the man who dare deny the existence of a *mathematical line* ! As this is not the production of the *hand* of man, nor evident to “SENSE,” it follows that it must be the production of the *mind* of man, and constructed by “REASON.” SENSE is affected by some extraneous cause that produces *sensation*, which is usually denominated *matter*. REASON originates its own *laws*, which are *principles* ; that is, pure *spiritual* essences. Thus we have proved that

REASON originates SYLLOGISM,  
SENSE produces SENSATION.

This important distinction in the results of these two original faculties of man may be further illustrated by the following table, where we shall display REASON in its twofold application :

PRACTICAL REASON	SPECULATIVE REASON
relates to the SOUL,	relates to the BODY,
SPIRIT,	MATTER,
whose LAW is SYLLOGISM.	whose LAW is TIME and SPACE.

Since we have shown that Geometry is a “Divine Revelation,” though strictly confined in its use to



*matter*, it now devolves on us to show that a far purer Science still exists, which is totally independent of matter—regards our *Eternal Welfare* alone, and refers only to *spirit*. This Science is the “RELIGION” revealed to us by Jesus Christ, and whose nature cannot fail to be “*Divine*,” because such a “Science” cannot be made by the hand of man.

Now, indeed, we have redeemed our pledge of proving that the “REVELATION” contained in the “New Testament” is *divine*; and whenever its Author is employed in unfolding its divine *precepts*, and in so doing he identifies himself with his DOCTRINE, then only is he divine. “All Scripture is given by inspiration of God, and is profitable for *doctrine*, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, and wise unto salvation through faith in Jesus Christ.” So then

**The DIVINITY of CHRIST is proved.**

Jesus Christ preached the “Kingdom of God” in all its purity and sublimity. None before him had shown the relation of Man to God in so clear a light. None before him had shown the relation of the human race to ETERNITY. None before him had developed the *laws* which man *ought* to follow, in order to render

himself acceptable in the sight of his Maker. None before him had shown that REASON, which is the *spiritual* part of man, was an emanation from the Deity, and that it could reside only in ETERNITY.

All the conjectures of the learned, prior to this “DIVINE REVELATION,” were confused notions, confined to the Schools, and only to be approached with deep meditation and long study; while the *precepts* of Jesus were not only preached to the illiterate, but were so clearly comprehended by them that they knew more of the “WORD OF GOD” than the most learned, who had to contend with long established prejudice and subtile refinement. So that in truth “his word was power”—and thus did Jesus communicate to man all that is Divine. Thus, then, has the voice of Jesus awakened us from the dead, and called our *spirits* to everlasting life:—“The pure in heart alone are blessed, for they shall see God.” God is *everlasting love*. “As God loves us, so *ought* we to love him.” Hence the Commandment — “Love God with all your heart, and your neighbour as yourself.” This is *Practical Love*, and acting according to the laws of “PRACTICAL REASON,” merely out of pure love for the “MORAL LAW,” and in this alone consists the purity of the *motive*. Hence

Jesus gave this new commandment to his disciples :—  
“Love one another as I have loved you ; by this shall all men know that ye are my disciples. If you love me, keep my commandments.”

“God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth in him is not condemned, but he that believeth not is condemned already, because he has not believed in the DOCTRINE of the only-begotten Son of God. And this is the condemnation — that light is come into the world, and men love darkness rather than light, because their deeds are evil, and they avoid the light lest they should be reproved. But he that doeth *truth* cometh to the light, that his deeds may be made manifest that they are wrought in God.”

All that relates to our “ETERNAL WELFARE” — which concerns the *Soul* alone — is unfolded by the “Saviour of Man” in so plain a manner that the multitude could not only appreciate his DOCTRINE, but conduct themselves according to the *precepts* of the Divine Revelation. — Nay, all the pure, spiritual

COMMANDMENTS OF GOD, as taught by Jesus, are not only conformable to REASON, but actually prove to be a complete, perfect, and pure "SCIENCE," lying in the REASON of Man! To doubt this *truth* would be to renounce our REASON and wander in the path of *vice*, or, in the language of Scripture, "to become estranged from God and devoted to the Devil" — thus reversing the order of the primitive Faculties of the "Human Mind" by making REASON the servant of SENSE.

What Christ taught to the multitude in a popular form to suit the capacity of his hearers—when stripped of the parables and sensible images which the "Son of Man" judiciously employed to facilitate his object—is a pure and strict "SCIENCE"—a Science of the highest importance to man—a Science that gives *laws* for the salvation of the *soul*, and the assurance of a blissful hereafter. This Science may well be called by way of eminence the "SCIENCE OF RELIGION"—is susceptible of the most absolute proof, and capable of producing the most perfect CONVICTION; far surpassing in *purity* all the sciences put together—because this science is wholly *Spiritual*—while the inferior sciences, such as Mensuration, Astronomy, &c., are only of use when applied to matter. It is a well known

fact that all applied sciences are incapable of strict scientific proof, and are mere approximations to purity.

**The SCIENCE OF RELIGION is the SCIENCE OF SPIRIT.**

The purity and divinity of this "Science" can no more be doubted than that God himself is Divine. The essence of this Science is the communion of the *Soul* with its Maker, and is founded in that pure, primitive, and pre-eminent, faculty of Man — "PRACTICAL REASON" — which is a spiritual emanation from the Deity. Let us, then, take the DOCTRINE of the "Son of God" as a guide for our conduct; and for the purpose of strengthening holier dispositions in our soul, that we may subdue the undue influence of SENSE, and render the "Moral Law," which springs from REASON, all-powerful in our hearts! Then shall we feel the CONVICTION that we really have obtained a *Victory* worthy of the good fight — the victory of *virtue* over *vice*, which is in truth a regeneration unto righteousness. Science demonstrates this *victory* by the complete establishment of the Supremacy of REASON over the impure inclinations of SENSE, and by a pious determination to submit all our *desires* to the *test* of "the Moral Law" before we allow ourselves the indul-



gence of them. Thus does the "Science of Religion," by animating the virtuous, increase their virtue, and strengthen in them the hope of attaining the great end for which man is created: —

**Perfect bliss in the world to come.**

The more cultivation of intellect advances the greater will be the agreement among mankind on religious truths. The time will come when all religious sects shall be extinguished, and ONE only faith shall prevail — that revealed by Jesus Christ. This time is predicted in the "Sacred Volume" under the allegory: — "There shall be but one shepherd and one fold — Heaven and Earth shall pass away, but the DOCTRINE of Christ shall remain for ever." It was Christ who first developed the Divinity of the Godhead; which the "SCIENCE OF MIND" has confirmed in such a way as to defy refutation and to dispel all doubt.

The demands of the Infidel are by no means either frivolous or irrational. On the contrary, they merit a full and complete answer, or we never can expect these acute investigators of "Holy Writ" to change their opinion on the subject of Religion. The Preface to this "DIVARICATION," we venture to assert, will not

only satisfy every scruple, but at the same time show that this reflective and numerous sect lost their way by confounding the "WORD OF MAN" with the "WORD OF GOD." The latter only is susceptible of scientific proof; and the least particle of the former, being intermixed in the investigation, absolutely prevents unanimity of sentiment. The whole demand may be considered summed up in the following passage: "In a Religion," say the Infidels, "which hath God for its Author, happiness for its end, and truth without any admixture of error for its matter, we have a right to expect internal evidences of its *divinity*, and a character as infinitely superior to any devices of men as infinite wisdom must be superior to human ignorance."

Hence it is evident that all the Infidel requires is, that the Religion which claims the high epithet of Divine should contain that complete internal evidence which its pure character indicates. The moment the DOCTRINE in the New Testament is separated from the mass of disputable HISTORY in the same "Sacred Volume," the precepts of Jesus shine forth with their own native lustre, and compel CONVICTION from every rational creature. So that we do not ask the Infidel to acquiesce in the truth of the Christian DOCTRINE; but

we deny him the *right use* of his REASON if he withholds his assent — and declare him mad !

The Bigot, on the other hand, who mistakes the *letter* for the *spirit* of the “Holy Book,” is arrogant enough to take upon himself the Divine Nature, and dictate a line of conduct to his fellow-men. Oh ! unpardonable presumption !—as if *actions* in TIME were undeviating symbols of *motives* in ETERNITY !

No religious action can be performed on earth,  
OR  
the TYPE would become the ESSENCE.

Then religion would not be as taught by our “Saviour” — *only in the heart* — that is, in the *motive*. Oh ! ye children of error ! — ye ought to be well aware that ye yourselves are in the right road to salvation before ye venture to dictate to others, and point out to them the only true way. Let this admonition, at least, teach you humility, and rather induce you to investigate and prove to *conviction* the correctness of your own proceedings, before you assume the likeness of the Divine Teacher, only to lead men into error : “For there shall be many false Christs, but do not believe them.” — What says Christ of the woman taken in adultery ? — “Let him who is without sin cast the first

stone.” — Ye are prone to condemn others for taking the name of the Lord in vain — when, in truth, ye, in your own vanity, are guilty of the crime. Ye brand an accidental exclamation, having no malevolence in the *motive*, with the guilt of crime, while ye arrogantly assume the character of the “Messiah,” and through your own ignorance teach men wrong.

Now that Religion is established as a “Science,” no undue influence can be exerted to force the DOCTRINE of Christ upon man. Beginning with self-evident *principles* — Axioms — then proceeding with accurate Definitions of every term employed in the “Sacred Science,” nothing can be taught that can either be doubted or disputed, consequently, nothing that we are in danger of ever having to unlearn — no *prejudice* substituted for *principle*. On the contrary, every step will command CONVICTION, or it will not be taken, otherwise, Science and Prejudice would be synonymous terms. All, therefore, that we have to do is to instil this “Sacred Science” into the infant mind, instead of arrogantly taking upon ourselves the pious office of correcting our fellow-men — a task which each must perform for himself in spiritual things, as we cannot dive into *motives* with a view to the salvation of the

*soul*. This "Science" will evolve all the precepts of Jesus from their native source, REASON, and prove them to be of divine origin—thus enabling us to purify the *motives* of our *actions* as the only true preparative for rendering ourselves acceptable in the sight of the Lord.

In science nothing is trusted to *Belief*, which is merely the measure of ignorance; but every *principle* is stamped with the unerring mark of CONVICTION. Instead, therefore, of tasking the youthful memory of the aspirant with Beliefs, Catechisms, and Formularies, we induce the exercise of his judgment by expanding his REASON, and showing the source whence spring all the divine *precepts* revealed to us by Jesus Christ. This is, indeed, treading the safe and sure path of Science. All that man can do for man is to *convince* him of the truth, universality, and divinity, of the "Science of Religion." It must then be left to himself to act according to these holy *principles*, in which consists *virtue*—or designedly to act in opposition to these sacred commandments, which constitutes *vice*.—No direct line of conduct can be marked out for man, for actions only refer to our station here. As Religion, then, consists merely in the purity of the *motive*, how



dare man presume to judge his fellow-man ! All that we have to do is to teach the " Sacred Science ;" for it is totally out of our power to force its adoption. One man may lead a horse to water, but twenty cannot make him drink. This mode of procedure is the complete perversion of the first law of REASON.

**PRACTICAL REASON**

**commands us to effect " our own PERFECTION  
and the HAPPINESS of others."**

In all Religions or Superstitions — whether Jewish, Pagan, Hindoo, Mahomedan, or the Idolatry of the savage — we discover an evident attempt to erect *a code of morals*, similar to the " Divine Morality " revealed to us by Jesus Christ — sufficient evidence that all Religions tend to make men better in this world, and to prepare them for a happy hereafter. This is, indeed, a powerful proof that, as enlightenment advances, all these Superstitions will melt into the only true " RELIGION." — Thus, then, will the Scripture Prophecy be fulfilled, that " the Gospel shall be preached to all the nations of the earth !"

When " Superstition," that bane of society and destroyer of the world's comfort — which often treats the most trivial actions as heinous crimes, and sanctions

with a holy zeal the most atrocious deeds — when this blind ignorance of the vital essence of true Christianity and vile parent of degrading hypocrisy shall be banished from the face of the earth, then, indeed, may we look forward with confidence to the absolute annihilation of Bigotry and the total destruction of Infidelity. The Bigot may well, then, by self-examination, perceive his error, and return in the honesty of his *soul* to pure primitive Christianity; and the Infidel will also find that repose for his *soul*, of which unsuccessful search and perplexed investigation into the sacred texts had deprived him — and all for want of a little “Science,” which is here amply supplied. These two formidable sects — manifesting the utmost rancour towards each other’s opinions — comprise nearly the whole class of modern Christians. To their utmost astonishment, then, will they find that, when the one relinquishes his inveterate *prejudices* and the other adds *a little Science* to his inquiry, they will be both united in ONE only permanent sentiment — that of Christianity, in all its primitive purity. For

**CHRISTIANITY is RATIONALITY.**

So divinely does St. Paul expound the DOCTRINE of Christ, that the immense lapse of time, and all the

enlightenment and expansion of mind that have gradually grown up through a series of ages, are totally incapable of adding one tittle to the conviction of its truth : — “ I say, then, walk in the *Spirit* — that is, according to ‘ REASON ’ — and ye shall not fulfil the lusts of the *Flesh* — that is, gratify the irregular desires of ‘ SENSE.’ For the *flesh* lusteth against the *spirit*, and the *spirit* against the *flesh* ; and these are contrary the one to the other ; so that ye cannot do the things that ye would. But, if ye be led by the *Spirit* — that is, REASON — ye are not under the law. Now the works of the *Flesh* — that is, SENSE — are manifest, which are these : — adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revilings, and such like : of the which I tell you before, as I have also told you in time past, that they who do such things *shall not inherit the ‘ KINGDOM OF GOD.’* But the fruit of the *Spirit* is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance : against such there is no law. And they that are Christ’s have crucified the *Flesh*, with the affections and lusts. If we live in the *Spirit*, let us also walk in the *Spirit.*” — In modern language we should say : —

If we live according to the great law of REASON — the “Moral Law” — we subdue the unlawful desires of SENSE — our conduct is approved by *the spirit of truth* — CONSCIENCE — and in this manner we not only render ourselves acceptable in the sight of the Lord, but we evince the

**Supremacy of REASON over SENSE.**

This exposition need only be read to be approved, and adopted as a *principle* to guide our conduct in this world, and prepare us for the next. All that “Science” is capable of adding to this beautiful display of the *precepts* of the Gospel is the source in the “Human Mind,” whence originate these fundamental *laws*: beyond this every effort to make truth more true must be quite powerless. It really seems almost superfluous to say that the Apostle Paul meant to designate under the term FLESH the inclinations and desires of “SENSE” — that seducer from our duties ; and under the word SPIRIT, the *law of morals*, with which man is endowed, to suppress the appeals of inclination when they overstep the bounds of propriety, which *law* is founded in “REASON.” Annul REASON, and the “Moral Law” becomes extinct. How, then, can it either be appreciated or acted upon ! Annul SENSE — in what can

the inclinations reside ! How, then, can we indulge in the sinful gratification of that which does not exist ! — Flesh and “SENSE,” being both properties of *matter*, may be considered as synonymous ; while Spirit and “REASON,” being both *immaterial* essences, must of necessity be *spiritual*, and may on this account be considered synonymous. Thus, then, has modern Science furnished a clue by which the “Sacred Volume” shall indeed be viewed as a “HOLY BOOK,” merely by giving a touchstone for the purpose of determining, in all occurring cases, whether the text under investigation is wholly or partially “DOCTRINAL,” and what part is most certainly merely “HISTORICAL.” This touchstone is the pure, complete, and perfect,

#### PHILOSOPHY of MIND.

In order, therefore, scientifically to appreciate the sublime DOCTRINE of Christ, when entirely separated from all the facts of HISTORY, no other mode of procedure can be adopted, but first of all to master this perfect “SCIENCE OF MIND.” For not undertaking this previous labour no possible excuse can be admitted ; and, when it is successfully accomplished, there will be the same uniformity of sentiment among the pupils of



the "SACRED SCIENCE" as at present exists in the study of "Euclid's Elements of Geometry." Sectarianism must then hide its diminished head, and true "RELIGION" will be ONE, and universal all over the world! The circle of the Sciences will be for ever closed as far as regards the "SCIENCE OF RELIGION," which will find itself installed among the pure Sciences — with this difference, indeed, that it not only eclipses them all in *Spirituality*, but that it is the very head and front of all the pure Sciences—being the first *law* of "REASON." A critical examination into the operations and powers of REASON will then furnish the fundamental *principles* that will constitute the "Horn-book" of that Science, which will ultimately produce perfect unanimity of sentiment among all rational beings, and unite them in ONE eternal bond of union, on all points of Theology and Religion, in so permanent a manner that no time can change but all time must confirm to that high degree of excellence and purity which the perfect DOCTRINE of Christ demands. This "Science"—which is complete in all its parts—perfect in all its *principles*—that even defy either augmentation or diminution, but must for ever remain permanently fixed in their present number—consisting of the *three*

primitive faculties, SENSE, UNDERSTANDING, REASON—  
with their specific *elements* —2 Receptivities, TIME  
and SPACE, 12 Categories of Understanding, 6 Ideas  
of Reason —making in all TWENTY ELEMENTS\*  
—is called

#### TRANSCENDENTAL PHILOSOPHY.

Thus ends our protracted and explanatory Preface, in which we promised to atone for the fault of conciseness, with which we were so justly charged in our first edition. Here, indeed, we have supplied the premises which furnished that string of conclusions that constitutes the “Introduction” to the former work. We sincerely hope that this desideratum is so effectually accomplished, that the individual is not to be found who can say that we have entirely missed our aim in the glorious undertaking of DIVARICATING the “Holy Scriptures” — thus separating for ever those pure *precepts*—which alone constitute the “WORD OF GOD,” and are *rules* to guide our conduct here below,

\* This “**SCIENCE OF MIND**” is formally displayed in a work which I published about ten years ago, entitled “**PRINCIPLES OF TRANSCENDENTAL PHILOSOPHY**,” and which has been dignified by the epithet of the “**BRITISH EUCLID**,” *from its close reasoning and strictly logical deductions*. I have just put forth a Second Edition in English and German.

and *principles* to secure the salvation of the soul in the “Kingdom to Come”—from all doubtful and equivocal HISTORY, which must be called the “WORD OF MAN;” being a record of *facts* and *traditions* that have glided down the stream of time from the remotest periods; and which furnish neither *rules* for mundane affairs nor *principles* for spiritual regeneration. Too often, indeed, is the page of HISTORY tarnished in recording the cruel acts of despots, sullied by the vile designs of the wicked, and stained with the blood and gore of the honest, upright, and virtuous—who have become martyrs to the *truth*. God forbid that such recitals should be considered as patterns for imitation, or that such horrid atrocities should any longer be resorted to for settling scientific questions and differences of opinion!

Now, because similar recitals disfigure the “Holy Book,” mistaken man imagines them to be the “WORD OF GOD,” when the slightest reflection will prove them to be narratives of the wicked designs of the cruel and ambitious—literally, the mere “WORD OF MAN.” Herod, the tetrarch, put John the Baptist in prison, because he freely gave his *opinion* on the subject of his marrying Herodias, his brother’s wife; indeed, he would

have put him to death, but he feared the vengeance of the multitude—who considered John a prophet. When the daughter of Herodias fascinated Herod with her graceful and beautiful dancing, in the extacy of the moment he made a vow to present her with whatever she asked. Her designing mother, in order to satiate her revenge for John's *opinion*, instructed the daughter what to ask for: — “Give me John Baptist's head in a charger.” — This recital occurs in the “Holy Book,” but it surely is never intended to mark out a line of conduct for imitation, but most certainly conduct to be abhorred and avoided for its atrocious cruelty. Can any thing be more human, nay, even disgraceful to humanity, than conduct such as this! — This the “WORD OF GOD!” — God forbid that humanity should be constrained to *obey* commandments such as these! — Lamentable, indeed, is it to find such conduct recorded in the “HOLY BOOK.” When this account of vice and folly is transferred to the historic page—the true record of human *actions* — we perceive clearly that it is the mere “WORD OF MAN.”

If we have really been successful in the execution of our task, the following momentous results — which constitute the vital essence of the Christian Religion —

not only compelling the *conviction* of every rational creature, but assuring him of their ever-during truth—

THE  
**DIVINITY OF CHRIST,**  
 THE  
**Rationality of the Athanasian Creed,**  
 AND THE  
**TRUTH OF THE HOLY TRINITY,**  
 ARE  
**Established for ever on the solid basis of REASON.**

We now trust that we have so fully argued our case, and so firmly established our "*Mental Theory*," that the most fastidious Critic will be compelled to acknowledge that there is not a single sentence vainly introduced merely for the object of display — none most certainly to deceive — though we have often been regaled by minor critics with expressions like these : — " This work is intended to mislead the unwary under the garb of Christianity, which it in fact undermines." — " We doubt the honesty of the author's *motive*." — Of that let God be the judge ! — " This work must destroy Christianity altogether." — The very contrary is its intent ! — " It is a blasphemous book, and the author writes with a wicked intention." — To this charge I plead *Not Guilty*, and throw myself on God and my Country ! — In my own conscience I stand acquitted !



— We suppose these learned critics have either not taken the pains or possessed the ability to comprehend the *principle* of the work, which is fully to prove that

**RATIONALITY is CHRISTIANITY;**

consequently, by establishing the one we prove the other.—Need more be done for “Primitive Christianity !” Critics, we fear, are sometimes employed merely to be bookmakers—to write to live, not for *truth* alone. When, however, *truth* only forms the foundation of the work, castigation is mere waste of time—much better would it suit the purpose of the author to seek an interview, and discuss the disputed *principle* ; for it has already been too often reiterated that a *disputed principle* is a nonentity. In this manner a hidden error might be detected, and sound sense substituted for subtile nonsense.

To leave the petty affairs of this nether world, and once more ascend into that region of never-ending bliss—heaven !—let us see how the critics and contemporaries of the “SON OF GOD” comported themselves towards that holy person, who revealed to them nothing but God’s pure and everlasting *truth* given in the form of “COMMANDMENTS.”—Put him to death !—Crucify

him!—Scourge him!—Spit upon him!—Mock him!—He breaks the laws of Moses!—and calls himself the “Son of God!”—If you are the “Son of God,” save yourself and come down from the cross!

Among those who compassionated the ignominious death inflicted by the chosen people of God on the “Saviour” and enlightener of the world, we find a pagan Governor. “*I find not fault in this man,*” says Pontius Pilate; and he washed his hands of the whole affair, saying “I am innocent of the blood of this just person; see ye to it.”—But the multitude cried the more — “Crucify him! — and let his blood be upon us and our children!”

If the HISTORY of the monstrous atrocities perpetrated by the chosen people of God on the person of the “Messiah” — whom they deemed a false prophet, and punished accordingly—which is merely the “WORD OF MAN” — we repeat, if this recital is to be considered DOCTRINE, because it has place in the “Sacred Volume” and on that account must be considered the “Word of God” — then, indeed, does the Religion of Christ bear a very doubtful character; for, being DOCTRINE, that is, *precept*, it must be a strict rule of conduct. Yet such conduct would teach us to load

with ignominy and put to death every one who — like the Messiah — attempted to teach men their moral duties, and thus ameliorate the condition of the world. What a perversion of true Christianity to suppose that good deeds—even on earth—should be rewarded with unheard-of cruelties !

Are not those reprehensible who presume to assert that to be **DOCTRINE** which stands in the “Holy Book” — merely because it was voted canonical by some earthly councils in the early stage of Christianity ? — and equally so in condemning all who dissent from this wise decision ? That only can be the “**WORD OF GOD**” which is wholly and entirely *spiritual*, and which never could at any time have affected **SENSE**. Then that only which is the production of **REASON** can be of this character — *purely spiritual*. Whatever has struck the senses of men, and is recorded by them, must of necessity be the “**WORD OF MAN**.” The bystanders who witnessed the Crucifixion of Jesus between two thieves — piercing his side with a spear — the blood and water that issued from the wound — his affecting address to his mother and his favourite disciple — if they have recorded these *facts* faithfully, are the authors of the **HISTORY** of the Crucified Jesus ! — If not, that very

HISTORY becomes a fiction. How moral and religious *precepts* are to be extracted from the records of such inhuman proceeding it would puzzle a saint to discover !

HISTORY — which records *actions* performed on earth, and is consequently the “WORD OF MAN”—gravely informs us that the glorious persecution of *heretics*—who refused to imbibe the pure DOCTRINE of Christ, which is the “WORD OF GOD,” as administered by the Vicar of Christ and successor to St. Peter—was carried on with such signal success that, under one Cardinal—who was also Grand Inquisitor—more than one hundred thousand *heretics* were proceeded against and subjected to the rack and torture as a sure mode of instilling into their minds pure Science or the “WORD OF GOD”—and that six thousand were condemned to the flames, as a sumptuous banquet for the gratification of their Almighty Maker—the only just and true God ! — Oh miserably deluded mortals, to burn and torment the flesh, by order of the Holy Ghost, with a view of enforcing “Christianity !” So magnificently did these Grand Inquisitors revel in the delights of fire, sword, and bowstring—and, to crown the whole, in that splendid *illumination* of Christ’s DOCTRINE, the *auto*

*la fé*—so thoroughly did they intoxicate themselves with the supreme joys they were providing for the true believers in Christ, and so satisfied were they in the holy zeal displayed at these grand spectacles—that, in enforcing the value and importance of the “Holy Office,” it was said that “God was the first Grand Inquisitor—Adam and Eve the first *heretics*—Jesus Christ was also an Inquisitor, and commenced his mission by the death of Herod!” But a truce to these absurdities, since pure “SCIENCE” has superseded the necessity of employing the *thumb-screw* to bring conviction of the truth of the *precepts* of Jesus home to the bosom of every rational creature.

How was the “Saviour” rewarded for the flood of light which he poured forth on mankind — “a light to lighten the Gentiles” — a “Revelation” of such perfect purity and so grounded in the “PRINCIPLE OF REASON,” that no rational being can gainsay its *truth*—verily, a “DIVINE REVELATION,” partaking of the sublimity and exalted purity of the Maker of REASON! Look at the gratitude of the world to the MAN who devoted himself so entirely to fulfil the mission with which he was charged—as to disregard all the threats of the men in power—to suffer the most



degrading revilings of the illiterate and vulgar — even to be spit upon and scourged by the common soldier — mocked and treated with contumely by the bystander — deserted by his disciples — at length, after being robed in the royal purple and crowned with a crown of thorns, till the blood started on his forehead, declared in derision — King of the Jews — he suffered the most excruciating pangs as a martyr with unheard-of fortitude — was even nailed to the tree — for the sake of truth and the “PRINCIPLE OF REASON.” Notwithstanding, when he was in the agonies of death, he was soothed with hyssop, and, to assuage his thirst, vinegar on a sponge was given to the expiring Christ. In the midst of his agonies, and in the sharpness of death, he pathetically implored his heavenly Father, crying with a loud voice, **אֱלֹהֵי אֲבִי לִמָּה עֲזַבְתָּנִי**, (Psalm xxii) and gave up the ghost.

How touching and impressive is the sympathy and compassion of the “Saviour” on the painful recital by Mary of the death of her brother Lazarus! — seeing Mary weep, and the Jews that were with her in tears, he groaned in the spirit and was troubled: and, in confirmation of his humanity, “Jesus wept.” In the intensity of his mental agony on the cross, and the

height of his passion, when the sweat dropped from him like great drops of blood, he prayed more fervently, and said : — “ Father ! — forgive them, for they know not what they do ! ”

So thoroughly did the “ Saviour ” anticipate the lamentable, disgraceful, and overwhelming torments that were to terminate his mission — to which he was betrayed by one of his own disciples with a *Kiss* — that he said to the twelve : — “ My soul is exceedingly sorrowful, even unto death — tarry ye here and watch with me ” — and he went a little farther, and fell on his face, and prayed, saying : — “ Oh, my Father ! let this cup pass from me, if it be possible — Abba, Father, all things are possible unto thee. — Nevertheless —

“ NOT MY WILL, BUT THINE, BE DONE ! ” Amen !

THE AUTHOR.

1, *Park Road*,  
*Regent's Park*,  
*March 29, 1834.*



# THE LORD'S PRAYER.

Engraved by J. Ashburn on a the above Circle size On Eighth of an Inch Paper

and sold by the Author



## INTRODUCTION.

A WORK proving, as the present is intended to do, the sublimity and divinity of the Christian Dispensation, from its own internal evidence, will be hailed by all good men as a consummation devoutly to be wished. All former efforts to prove the divinity and truth of this heavenly doctrine, from the "Book" itself, have uniformly been considered weak and inefficacious, because they merely quoted texts out of the work to support its own merits. But a very little reflection will convince the most sceptical mind of the complete success of the present mode of proof. A very superficial perusal of the "Sacred Volume" will satisfy the most careless reader that this inestimable book contains *matter* of two very opposite natures; in order to do justice to both portions of the work, it will be obvious that each is susceptible of a very different kind of treatment.



It is unparalleled the mischief which arises from treating a subject in an improper manner ; for instance, to expect the same conviction to flow from matters of History that the mind is forced to give to the precepts of Morality. Hence the endless disputes as to the validity of a “Book,” which, when resolved into its distinct elementary parts, cannot admit of two opinions. Whenever a *principle* is apprehended by the Reason of man, all rational creatures must of *necessity* assent to it ; for Reason cannot err : it is the last, it is the only standard of truth — Man should love virtue and shun vice. — The only science that in any way can compare with Morality, in point of the purity and universality of its principles, is pure Mathematics. In both these sciences, Reason decides in a *universal* and *necessary* manner — never to be reversed. Thus, that a circle is round receives immediate assent — so it always was, so it ever will be — if it ever was esteemed rational to be *good*, and irrational to be *wicked*, so it always was, so it ever will be.

How very differently is History circumstanced ! A fact of history can have existed only at *one* point of time, and under no circumstances can it ever recur — for the time in which the *fact* took place has evanesced,

and will never more return — for instance, *the birth of Christ*. Now this important event is placed by historians in the first year of the present era ; but for the *truth* or falsehood of this assertion we are constrained to rely on the testimony of some individual who records the *fact*, either from his own observation, or from its having been related to him by some one else, on whom he is obliged to depend. Even at the present moment, chronologists are at variance as to the *truth* of this truly momentous *fact* of history ; some insisting that it was prior to the year *one*. Thus much is certain, that this glorious event must have happened either before, or after, or at, the point of time recorded in history, for no other case is possible. Now what universality is there when parties disagree !

The miracles even come under the consideration of History, as being events that have addressed the senses of some individual, and been by him either recorded or communicated to some one else, by whom they are recorded. Nor is it in the power of any person to prove that such circumstances have not occurred. Take for instance our Saviour's transfiguration. Here we have the testimony of three men, Peter, James, and John, who all declare that Christ's face shone like

the sun, and that his raiment appeared as white as snow; then a cloud overshadowed them, and they were all very much frightened. These facts are recorded by Matthew, Mark, and Luke, and they all agree in the main circumstances. Surely this is authority enough to rank these events as historical facts. But what is still more in their favour is, that it is totally impossible for any human being to gainsay that these men did actually receive impressions on their senses, which produced such belief in their minds.

Nor do these events or the Miracles generally imply contradictions to the laws of nature. On the contrary, they absolutely confirm and establish these immutable laws of God, that so uniformly regulate his mundane system. Every Miracle, or *sensible appearance*, is stated to fill up a part of SPACE, and to have occurred at a certain point of TIME. So far from the Miracles either requiring the abrogation or even the suspension of the unalterable laws of nature, they on the contrary actually confirm and fix these laws for ever—nay, even the most ancient History that we know of also confirms these laws. The “Bible,” in describing the very generation of our earth, states that every part filled up SPACE, and took place in TIME. So fixed and

unalterable are these *laws of nature*, that any testimony of a fact which neither fills the one nor occurs in the other cannot gain the least credit, nay, cannot even be conceived, therefore cannot form a part of history. It has been said by some writers on this subject, that it would be unbecoming the *perfect wisdom of God* to make laws and then break them. Facts are realities that have actually addressed the Senses of some Individual, consequently conformed to the laws of *Time* and *Space*; and it is only when they are related to other persons that they constitute HISTORY. But, if every *fact* recorded in history could be established beyond the possibility of doubt, this would not alter the nature of these *facts*, which are *real events*, having arisen and vanished in *time*: as the birth, ministry, and crucifixion of our Saviour, each of which occurred at some point of TIME, or they could not have occurred at all.

Different, indeed, are the DOCTRINES taught by Jesus Christ. These divine truths, when once uttered, remain unalterably the same — the strongest proof that they do not constitute any part of the changeable phenomena of nature, or exist, where nature does, in TIME and SPACE: they must consequently be out of the sphere

of things which are perpetually changing — that is to say, they are in ETERNITY, where no change can take place. Well, then, may we say that God's commandments partake of his own divine nature, and are, like his ineffable self, *immutable*. It must now indeed be evident that the DOCTRINES of Christ are precepts of a perfectly pure Morality — of universal application ; and, when once acknowledged by REASON, though never perceived by the SENSES, are absolutely admitted by all reasonable creatures to form a code of divine laws, which admit of no dispute, but command instant CONVICTION : as, Love God with all thy heart, with all thy soul, and with all thy mind ; and thy neighbour as thyself — that is, be strictly virtuous whatever may be the consequences. These laws are divine laws, and placed by the Deity in the *Reason* of man, so that he who fulfils these commandments will feel conscious of having done his duty, and he who neglects them feel a moral unworthiness.

It must now be obvious that these are *pure*, *immutable*, and consequently divine or *spiritual*, laws, and commanding not only for men but for all beings endowed with Reason — even of a higher order — as angels : for they are the very constituents of that



faculty. The *purity* of these laws proves their divine nature, and must convince the most sceptical that they do not constitute any part of the mundane system ; consequently they can only regard the *soul*, which every one acknowledges to be *spiritual* or immaterial, and therefore cannot relate to the material substances of this world. The inference is here strikingly powerful, namely, that these divine laws are implanted in our rational or moral nature, for the sole purpose that we should render ourselves worthy to be made partakers of that kingdom which is prepared for us from the foundation of the world.

If the view here taken of the New Testament is new, it most certainly is equally true ; for that which is *spiritual* cannot be *material*, or subject to the laws of *matter*, much less can it be subjected to the records of history. Who shall describe or relate the particular operations of a power which they have never beheld ? Who shall record the *motives* which actuate the *soul*, which no human eye can perceive, or pronounce on its immortality otherwise than through the reasoning faculty ? He alone can describe or record the infinite powers of the *soul* who himself is infinite. It is therefore strikingly obvious that *principles*, which are

themselves infinite and immutable, require a very different kind of treatment from historical facts. To the SENSES and their ordinary mode of judging they cannot be submitted, for they ever elude their grasp. No one will surely be hardy enough to say that he has either seen or felt a *principle*. Then how is it that we are actuated by these all-powerful and invisible essences; that we respect and revere them more than all that can be offered to gratify the *Sense*? Reason must be the Faculty which takes cognizance of these perfectly *pure*, nay, spiritual and divine beings, which exercise such a powerful influence over our *souls*, and fit us to inherit the Eternal Kingdom of Christ.

Those, however — if such there be — who prefer considering the Miracles as oriental forms of speech, or metaphorical illustrations of the *new doctrine*, instead of historical facts, have, indeed, an ample field from which to draw *perfect moral precepts*, always displaying the pre-eminence of the *spirit* above the *flesh*; thus confirming the Christian Doctrine, and establishing for ever the divinity of Christ: for instance, Christ walking on the water. This is, indeed, a figurative exposition of the whole doctrine, indicating that the *soul* or *spirit* is so superior to the *body* or *flesh*

that in all temptations it has the power of conquest, and final victory within itself: for "*the kingdom of God is within us*," and constitutes the moral part of man's nature, which manifests itself in *conscience* as the power that decides whether we have discharged our duty or not, and is very properly denominated "PURE PRACTICAL REASON." Indeed, there is not one Miracle which is not replete with moral information. The temptation in the wilderness is a forcible illustration of the power possessed by man to overcome all the seductions of the inclinations, and steadily to adhere to the *moral law* planted in his Reason. It also affords a powerful lesson that, in our most pressing necessities, we ought to rely upon the favour and assistance of God, and never to lose our confidence in his goodness. Even the darkness which took place at the crucifixion is a beautiful emblem, implying that the Son of Righteousness withdrew from our terraqueous globe, and wafted himself to his own *spiritual* abode of eternal bliss: not, however, without leaving an indelible *example* of strictly upright conduct, and of a never-failing obedience to the *moral law*, which example, so far from being effaced by time, is sure to become more efficacious as enlightenment advances, and

*Pure Practical Reason* is more immediately cultivated. Rending the veil of the temple may be considered a type emblematic of the abolition of the Mosaic and the perfect establishment of the Christian Dispensation. The parables constantly employed by our Saviour in enforcing his doctrine sufficiently evince his predilection for figurative language, as being a very forcible mode not only of conveying instruction but of adapting it to the plainest capacity.

Nor, indeed, is it so absolutely certain that profane History does not sometimes indulge in metaphor. Poetry, we know, delights in personification, calling the sea Neptune, and the sun Apollo. The grave and sedate History of Rome very circumstantially relates of Caligula that he consecrated his favourite horse High Priest, invested him with the dignity of Consul, provided him with marble apartments, indulged him with a golden rack and manger, besides allowing him a suite of attendants. May not this be refined censure concealed under a metaphor, reflecting upon the irregularity of the Emperor's conduct?

Let it not, however, be supposed for a moment that history can be dispensed with, for it is as impossible to teach morality without an investigation and comparison

of the actions of men recorded in history as it is to teach the mathematics without an extended surface on which to describe its Diagrams. All that we here insist upon is, that the pure part in each science is susceptible of a different mode of treatment from the empirical part. It is an acknowledged fact that the mathematical diagrams exhibited to the SENSES are only symbolical representations, which raise in the mind the PURE mathematical figures. These, indeed, can never be felt, or in any way address the senses. Exactly so is it in Morality. The various actions of man recorded in history and ranked as *good*, *bad*, or *indifferent*, are so many empirical symbols, referring each action to its *motive*, wherein alone its morality consists. The more accurately a diagram is described, the nearer it approaches to the mental figure. For this, however, it never can be substituted. This is precisely the case with "Morality;" the better the action, the nearer it approximates to its moral type, which is planted in the Reason of man, and denominated the "MORAL LAW." Nor, indeed, can man from the *action* decide upon the *motive*: this is an affair of the individual with his Maker, and is not cognizable by man. Though thousands might witness the *action* of



plunging the dagger into the heart, thus terminating the existence of the individual, who but God shall judge the *motive*! — Who shall pronounce judgment on the *motive* of Manlius Torquatus, who killed his own son for acting without orders! Being deeply impressed with the importance of attention to orders in military tactics, he acted towards his son as he would towards any one else under his command — he dispatched him, though his exertions were crowned with a glorious victory. Was this a *crime* or a *virtue* in Manlius?

That the morality of an *action* depends on the *motive* is universally admitted. Hence Morality is the doctrine of *motives*, or a “Pure Science of Reason,” where every *motive* is examined and compared in point of *purity* with the sacred standard — the *moral law*, seated in Reason, where every action we are going to perform must be first submitted to this test, and either be allowed or prohibited: thus it is we know whether the motive is good or bad. In this way, man is the natural judge of his own actions, for he either acquits or condemns himself by that divine *spirit of truth* within him, CONSCIENCE; and, having acted conformably to its dictates, nothing more can be required

of him. But the very essence of Morality consists in *man's discharging his duty quite disinterestedly, that is, purely for the sake of duty*. Thus Reason commands Morality, and gives man the power of obtaining the victory over the sinful lusts of the flesh — the carnal inclinations. When these pure and permanent laws of Reason are represented as the divine commandments of God, they constitute RELIGION, that is, a demand made on the finite being to render his will conformable to the will of God.

It is a fatal error to mistake the type for the essence — to adore the “Book,” which is the work of man's hand, instead of the idea of the *pure spiritual essence* which the type awakens in the mind. This is, indeed, worshipping a material Deity, an Idol; and is as gross a superstition as any that can be charged to the Roman Catholics, or even to the most savage tribes. Sciences and precepts are spiritual or mental things, and can exist only in *mind*, and not in *matter*. To teach the science of Geometry, a book is necessary, as well as to awaken religious sentiments; yet no one would say that he had seen or felt a mathematical figure because he found diagrams in Euclid, or that he had discovered the *spiritual essence of the Deity* in a

printed book. It is, indeed, true that *matter* is necessary to instruct *mind*; for without it there could not be any object to think of; yet thoughts raised in the mind by material objects are themselves purely mental, that is, *spiritual*. So, in Religion, History, which records the actions of men, is essential, in order that these actions may be investigated as to their relative purity and correctness. But, to consider any action performed by man in experience, or in *time* and *space*, as a religious act, is quite a mistake. For it is the *motive* alone which is of a religious nature, and which, being invisible to man, can never become an object of experience. These *spiritual essences* are, therefore, affairs between man and his Maker. It must not, however, be supposed that it is even hinted at, in the most distant manner, that religious forms and ceremonies are to be dispensed with. These essential requisites for raising ideas which inspire religious awe are absolutely indispensable. All that is required is, that the one should not be confounded with the other, nor the ceremonials be mistaken for the Religion itself. Our great Prototype, Christ, has taught the futility of the outward action, and shown that "*true Religion can exist only in the heart.*"

The view here taken of historical events is corroborated by a recent work of considerable merit, entitled "HISTORY OF THE JEWS," in the "Family Library." On that momentous event, *the birth of Christ*, this work is greatly at variance with the "New Testament." This History represents Archelaus, the son of Herod the Great, as reigning in Judea three years before the birth of Christ, which directly contradicts the relation of Matthew that Herod's massacre was intended to include the infant Christ. Thus the period which has to boast of this memorable event, the "Birth of our Saviour," is involved in apparently inexplicable difficulty, and furnishes an additional proof of the necessity of dividing the labours of the inspired writers into two distinct parts — the DOCTRINAL, which commands instant and universal assent; and the HISTORICAL, which will employ the researches of the learned for an indefinite period, without their ever arriving at a conclusion which can be absolutely depended upon. Fortunate, indeed, is it that the "RELIGION OF CHRIST" is not built on such a sandy foundation; but that, on the contrary, the principles of Morality which our Saviour expounds in his teaching need only be understood to sink so deep into the heart

that he who feels their perfect purity and divine origin will suffer martyrdom in support of their truth — a glorious triumph of *principle* over *fact*. The excellent work just referred to has the following passage, which still further proves the propriety of the divarication here attempted. “ ‘The Bible,’ that is, the ‘Old Testament,’ is strictly historical, not theological; yet some will not read the most ancient and curious *History* in the world, because it is in the Bible; others read it in the Bible, with a kind of pious awe, which prevents them from comprehending its real spirit. The latter look on the distinguished characters in the Mosaic annals as a kind of sacred beings scarcely allied to human nature. Writers, unfriendly to revealed religion, starting with the same notion that the Mosaic narrative is uniformly *exemplary*, not *historical*, have enlarged, with malicious triumph, on the delinquencies of the patriarchs and their descendants—perplexity and triumph surely equally groundless. The patriarchs and their descendants are the depositories of certain great religious truths, the UNITY, OMNIPOTENCE, and PROVIDENCE OF GOD; not solely for their own use and advantage, but as conservators for the future universal benefit of mankind. Hence human affairs



took their ordinary course ; the common passions and motives of mankind were left in undisturbed operation. Higher and purer notions of the Deity, though they tend to promote and improve, by no means necessarily enforce *moral perfection* ; neither does the actual interposition of the Almighty, in favour of an individual, or nation, nor his employment of them as instruments for certain important purposes, stamp the seal of divine approbation on all their actions. *Actions are to be judged by their MOTIVES, and not by their undesigned consequences."*

Since the "Old Testament" is the repository of these highly important religious truths, the UNITY, OMNIPOTENCE, and PROVIDENCE OF GOD, even though intermingled with historical facts, what shall we say of the sacred deposit, handed down to us in the "New Testament," which contains the ark of the new covenant — *a perfect code of moral laws* — with a practical example of the possibility of fulfilling them to the very letter, in the sacred and divine person of their author, who, in propounding the ever-to-be adored doctrine of the HOLY TRINITY, has shone with a light which never man did, and has distinguished himself from every other individual whom the world has beheld since its

creation ! This only true and genuine notion of the Deity, first promulgated by Christ, partakes of the nature of God himself, and must endure as long as the Divine Essence subsists.

All difficulty, which this only perfectly pure notion of the Godhead may appear to involve, will be instantly dissipated by attention to the following observations. First, it is absolutely impossible for man to think of *oneness*—it is a complete nonentity, consisting neither of *matter*, *form*, nor *connexion* of these two elements. Hence, when the human mind cogitates, it must think of something. But a thing which is composed neither of *matter* nor *form* is positively nothing. Consequently the word thing always implies a compound of *three* elements in *one*—a triad of principles, or in fact a TRINITY IN UNITY. Secondly, if we think of a material object, it is quite evident that it must consist of *matter*, or parts which fill up *Space* and occupy *Time*, that is to say, the thing must be an object of experience, and can only be known by its addressing the Senses : for instance, a house, a horse, a tree, and so on. The materials of which the thing consists, as the bricks which compose the house, are the *matter* ; the arrangement of these parts of matter constitutes its

shape, as round, square, or oval, and is the *form* of the house. But this *form* could not be given to nothing; hence the necessity of the *matter*; and neither of these can be annulled without totally annihilating the thing, with this inseparable condition — that these particular bricks constitute this identical house, with this determinate form. So that these *two* elements necessarily imply *connexion*; a *third*, and the three together, constitute the thing called a house. This reasoning applies to the whole of nature, and quite exhausts the entire mundane system, which is composed of an endless series of triads. Now, as *matter* is divisible *ad infinitum*, it must consist of an infinite number of parts; and no *one* part, strictly speaking, can exist by itself, otherwise the division would not be infinite: the least number of parts that can be connected is *two*; but, if these two parts were not connected, there would not be a thing. The elements here are *two* parts, and their *union*, making *three* necessary elements, none of which can be annulled. It is quite obvious that every object of nature which fills up *time* and *space* conforms to this law of a *trinity in unity*. Let us carry this parity of reasoning to mental things which exist in *time* only. Thus, all mathematical figures equally

conform to this law: take a line for instance; it consists of parts in connexion, and is, in fact, a series of triads; for the smallest possible part of a *mental line* must consist of two mathematical points and their union — a triangle must consist of *three* lines united at three points, yet forming only *one* conception. A circle consists of a centre, periphery, and radius — *three* necessary elements, none of which can be annulled. This law holds with all mental operations, as substance and properties in connexion constitute a thing: Cause, Effect, and the necessary dependence of the one on the other; for that is no cause which has not produced an effect, and there can be no effect without a cause: so that all mental things obey this law. We have only to ascend one step higher in the scale of reasoning, and carry this notion of a *trinity in unity* to the infinite, and the Christian Doctrine will be fully displayed.

Infinite nothingness is a nonentity. Therefore, if the mind of man is to be occupied with a rational thought, it must think of an infinite something; but this must consist of *some* infinite parts, or it would be an infinite nothing. Now, the least possible number of infinite parts that can be united is *two*; but, unless

these two are connected by a *third*, they could not constitute an infinite something. Hence, even in the infinite, the same process of reasoning is required to constitute a thing, namely, *three* elements united in *one*, or a *trinity in unity*.

Having now satisfactorily accounted for the mystical number *three* in ONE, it only remains to show that these infinities are *pure* and *holy*, and Christ's theory of the *Trinity* will blaze forth with the effulgence and permanence of truth itself. Thus, then, it is : every thing which pervades the sphere of nature consists of *matter*, is corruptible, and always changing its state, consequently, is neither *pure* nor *holy*. Nor will nature ever furnish us with *matter* that merits this epithet—nay, we cannot obtain a glass of pure water, strictly speaking. Hence the things of nature, which fill *space* and occupy *time*, are uniformly considered as corruptible—"What is sown in corruption is raised in incorruption ; what is sown a natural body is raised a spiritual body." The class of objects that rank under these conditions are called objects of nature or *material* objects, and are only manifest to the senses because they fill up *time* and *space*. They are objects of intuitive or immediate knowledge, and may be termed



INTUITIONS. None of these objects can be considered *holy* or *pure*, because they are generated in the soil of corruption, where every thing is mutable. Neither can the actions of man, which manifest themselves in *time*, deserve this sublime epithet ; for they, like man, while in *time* and *space*, are mere fleeting phenomena, whose value lies in the *purity* and *sanctity* of the motives which induce them. The next class of objects that come under consideration are the reminiscences retained in the mind after the removal of the *material* object. Such are the conceptions we have on leaving any person or thing ; as, parting from a friend, we retain his form in our mind, which *mental form* certainly does not fill up any *space*, though it is generated and retained *mentally* in *time*. All mathematical figures conform to this law. Though these objects may be deemed purer than those which fill both *time* and *space*, yet they do not merit the epithet pure. A conceptive circle must be allowed to exceed by far the purity of one described on a *material* surface ; but it is not infinite ; it is always definite when it is intelligible. These are objects existing wholly in the mind, though they are derived from *material* objects, and may be called CONCEPTIONS.

Intuitions occupy both *time* and *space* ; Conceptions, *time* only ; both which have their finite limits : for conceptions evidently arise and vanish in *time*, consequently are mutable and changeable, like every thing in the sphere of Nature. The “Supreme Being” is totally free from these restricting limitations ; with the ineffable essence of the Divinity every thing is *infinite*, unlimited, pure, absolutely perfect, and eternal. No part of this divine essence could inhabit corruptibility, neither can it exist within the changeable sphere of *time* and *space*. Hence the Deity—that is, the *Creator*, who is also the *Preserver*, that is, the Saviour, and, by the spirit of connexion between these two infinite attributes, the *Ruler*, of all his works — is perfectly *pure*, free from corruption, immutable, and absolutely sacred, and holy : this is, indeed, a true and rational *Idea* of the Divinity. Objects, which are perfectly *pure* and *holy*, transcend the confines of nature, and cannot exist with the changeable phenomena in *time* and *space*, but inhabit the pure and holy region of *ETERNITY*, and may be termed *IDEAS* : so that the class of objects which are *out of time* and *space*—if they are to exist at all — can be no where else but in *Eternity*. Such are the Deity, the soul, and all pure and spiritual beings.

As it is perfectly clear that the *finite* cannot comprehend the *infinite*, all that remains for us to do, in order to obtain only a faint notion of these sacred and holy spirits, is to personify them. We have a powerful proof of the existence of our own "Reason," which is of so pure and holy a nature that, if it were separated from the *inclinations* which inhabit the flesh, it could only act reasonably. Of its spirituality no one can doubt. It is equally certain that this pure Faculty could not have made itself; therefore, it must have had an Author. But that Being must be eminently rational, pure, and holy, to have communicated such qualities to his production. The instant this *Cause* had produced this *Effect*, arose the third necessary element, the relation or *Connexion* between the two, which completes the notion of a Triune Essence. It is customary to say, when any one makes another in *his own likeness*, that he has begotten a son, which always implies the relationship between Father and Son. Now, if we personify these pure and Holy Powers, nothing can be more natural than to call the first the *holy father*, the second in order the *holy son*, and the necessary connexion subsisting between these infinite spirits the *holy ghost*, being of the same nature as the father and

the son. But the Godhead of the Father, and of the Son, and of the Holy Ghost, is all *ONE* — all equally infinite, holy, spiritual, and co-eternal. But without a Father there can be no Son, much less a holy and necessary Connexion between these two infinite and Eternal Spirits.

This doctrine was so perfectly understood in the infancy of Christianity, that, when a fierce contention took place on this most vital point of the “Christian Religion,” the council of Nicé, A. D. 325, decided the question in favour of a *Trinity in Unity*, as the only true notion of the Godhead, and determined that the dogma which Arius and his followers wished to establish was a nonentity. And it is very remarkable that all the learning and all the talent, which have been bestowed on this momentous doctrine for more than fifteen centuries, have not been able to reverse this decision. So firmly fixed in the Reason of man is Christ’s doctrine, that it has not only endured throughout this long period, but it must remain to the end of time, and even be found in all its purity in *ETERNITY*.

However, at the period of this hot debate, it was deemed necessary to propose some standard or *test*, in order to know under what banner each individual

ranked himself. Hence arose that superlative string of syllogisms—the finest piece of reasoning ever offered to the contemplation of human Reason — known by the name of the Athanasian Creed. The only obnoxious clauses are those two which open this matchless composition, and the concluding sentence. Yet even these are strictly the words of our Saviour ; and, when the *venom* is extracted from the *mere* words, the sense flashes conviction upon us with an electric effect. The object of this Creed was, to be a *test*, not only that the doctrines of Christ were cherished in the heart of the individual professing Christianity, but of his determination to act up to the purity of this *spiritual* faith. Christ says, Unless you believe in me, the λόγος, the *word*, you cannot be saved. Now, to believe in the *doctrine* of Christ is to feel such an internal *conviction of its truth*, that its contrary is not for a moment to be conceived ; and to act up to its divine precepts is to be *morally good*, on all occasions, without considering what consequences may flow from the action — *thou shalt not lie* — either for promised reward or threatened punishment. But how can any one be expected to act morally who has not the *moral type* indelibly fixed in his own *soul* ? Can a man do the impossible !



—No ! where mystery begins Virtue and Religion end. Can a man obey laws which he does not understand ! Hence it is clear that these clauses only repeat the words of Christ, and this Creed most fully develops his doctrine. Thus it is impossible to do otherwise than acknowledge the CATHOLIC FAITH, and to promise to keep it whole and undefiled ; which, in modern language, is to say : “ *I am a being endowed with Reason, whose laws I ought to follow, or I cease to be a reasonable creature, and am obnoxious to my Creator. The most prominent law of my Reasoning Faculty is the ‘MORAL LAW ;’ I am forced to consider its dictates as the immediate commandments of God, and to acknowledge that I ought to obey them strictly, in order to be acceptable to that ineffable Being who has given me existence.*” What reasonable man would shrink from this confession of faith !—who will not acknowledge that he possesses a reasonable *soul*, subsisting in human flesh, which of itself is a *trinity in unity*, as the *soul*, the *body*, and the *connexion*, constitute man ! For the soul, separated from the body, is not man, but an angel or spirit ; neither is the flesh, distinct from the spirit, man : therefore, man must necessarily be the *two* conjoined, or a *trinity in unity*. Never was doctrine so

expounded. What can surpass the boldness, the fire, the energy, and, above all, the *truth* of this astonishing production ; and this in the very infancy of the Christian Religion ! In fact, the Creed of St. Athanasius is the most argumentative and soundest part of our Liturgy.

Those who wish to revel in the pure delight of perfect doctrine will have the satisfaction, in this Divarication, to find all the beautiful and soul-exalting precepts of Christ collected together, and prepared to their hand, entirely free from the perplexity and intermixture of the historical facts, as presented to us by the inspired writers. They will here be enabled to enter fully into the sublime *morality* of this doctrine, which is the vital essence of the Christian Religion ; they will enjoy the advantage of having this doctrine expounded in modern language, embracing all the benefits derivable from the advanced state of science, and particularly from the high cultivation of the Reasoning Faculty. It is to be hoped that a combination of these excellencies will facilitate the labours of the truly pious, and promote their praiseworthy endeavours to reach that kingdom prepared for them from the beginning of the world, by walking in the paths of

*virtue* and avoiding the seductions of *vice*, so that they may feel the deepest conviction of having acted up to the dictates of the *moral law*, and thus be acquitted by conscience as having strictly performed their *duty*. Reason, indeed, would be a contradictory and illusory faculty, if it did not fulfil the promises it holds out to man : that when we have terminated our *Sensible* existence, and our *soul* is set free from the trammels of the flesh, our Rational Faculty will have its sphere of action enlarged, and become capable of those pure delights of which it shall have rendered itself *worthy* ; for no reasonable creature would be justified, nay, would deem it reasonable, to be rewarded beyond his deserts. Reason says, Man is entitled to no more happiness than is *due to him* from the purity of the motives that have induced his conduct ; and, therefore, disclaims all right to accept more. Now, as the proportion between VIRTUE and HAPPINESS is not meted out to us in an equal degree in this probationary sphere, that Reason may be consistent, we must of necessity inherit a *future state*, in order to complete hereafter what is so happily begun here.

If the manner of expounding Christ's Doctrine in this work proves, upon full investigation, to be not

only correct but the only *true one*, then indeed will it last as long as the “*HOLY BOOK*” which it attempts to illustrate : if otherwise, let it be consigned to its fate — oblivion. “The discovery of *truth* ought to be the object of all true philosophy ; and the attainment of this end must, to a philosopher, be the greatest of all possible blessings. If, then, a man is satisfied that he has arrived at the fountain head of *pure truth* ; and yet, because the generality of men hold different sentiments, dares not avow it, but tacitly gives assent to falsehood, he withholds what, according to his own principles, it is for their good to know—he prefers his *personal good* to Truth — and proves that, whatever he may profess, he is not imbued with the spirit of *true philosophy*.” Should, however, any thing occur, on the side which is devoted to *DOCTRINE*, that does not command *instant conviction*, the reader is requested to transfer it to the page of *HISTORY*.

It seems to have been in sheer mercy to the laity that the Roman Catholic clergy interdicted the reading of the “*Sacred Volume* ;” for, as their own highly-cultivated understandings could not master the “*Holy Book*,” little did they deem it suited to the capacity of the vulgar ; and it is very remarkable that, though so

many ages have rolled on, yet we are not universally agreed as to its strict meaning. When will the period arrive that there shall be but one opinion of the “ Sacred Book ! ” — then only when its *truth* is fully elicited. Whatever tends to level the Scriptures to the plainest understanding must, at the same time, tend to enlarge the sphere of their influence, and thus to fulfil the injunction — that they are to be “ preached to all the nations of the world.” But who can read the sublime *doctrine* contained in this Volume, and withhold his consent from its truth, or dwell on these sacred *religious truths*, and not be convinced of their divine origin !

When Religion is disincumbered from historical facts—which constitute no part of its essence, however much they may have contributed to its promotion — its adoption is compulsory on every rational creature : and when its divine truths are purified from all that is extraneous, and collected and arranged so as to form a *sacred science*, they will be as powerful in their appeal, and as susceptible of proof, as any proposition in the mathematics. Then will the Scriptures be fully understood, and the possibility of entertaining two opinions on this important subject be for ever destroyed.



The reason why all mankind assent to mathematical truths is, because mathematics is a science of Reason. When Religion once assumes the strict form of a science, it must also be a rational science, and be fully apprehended by all reasonable creatures : then, indeed, we shall have no need of wars and massacres to establish religious truths. Principles cannot be enforced by the sword : neither can the rack, nor all the punishments threatened by the ingenuity of the bigot, nor all the powers of nature combined, with a view to torture or eventually destroy the delinquent, either confirm or refute *principle*. This is the calm operation of the Rational Faculty—the quiet and slow work of Reason, by the safe and sure march of syllogism, but, when once obtained, with full conviction of its *truth*, established for ever.

The present is, indeed, but a faint attempt to display some of the treasures of the “ Sacred Volume ”—who shall exhaust the treasure of such a mine!—and to suit its divine precepts, in some measure, to the advanced state of enlightenment at the present day.

Should this work survive the present edition, I shall avail myself of all the remarks of the learned critics —

whose severest censure I invoke — that its successor may be more worthy of the dignity of the subject. A first attempt, where every thing is new in the manner of treatment, and can be improved, developed, and perfected, by repeated efforts only, must naturally be replete with defects. It is to be hoped that this attempt to illustrate the Doctrines of Christ will induce those, whose heads and hearts are not only in unison with the author's, but who can boast superior gifts of Providence for unfolding the "Scriptures," to engage in this delightful task, so that the whole world may become enlightened with respect to this "DIVINE MORALITY." How propitious, indeed, are the present times for the accomplishment of this wish, when the march of intellect has passed the Rubicon, and must now either succeed in its glorious enterprize or perish in the attempt !

Should the arguments adduced in this little volume have the blessed effect of clearing up the doubts and perplexities that may have prevented a single individual from embracing, with heart and soul, the doctrines of the Christian Dispensation, it will then not only have accomplished its object — that of facilitating the universal adoption of the Religion of Christ — but the

author will feel amply recompensed for his labour in the reflection that another member is added to those who are already in communion with Christ.

That these pages may operate such *conviction* on the minds of those who are perplexed with doubt on this most vital subject—the future welfare of their *souls*—is the devout and fervent prayer of

THE AUTHOR.

*Timberham Lodge,  
near Reigate, Surrey,  
October 6, 1830.*

# ARGUMENT

FOR THE

## DIVARICATION OF THE NEW TESTAMENT.

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THE writings of the "New Testament" contain the Christian Religion, and were "REVEALED" by Jesus Christ for the good of man. They may be divided and arranged under two distinct heads, thus :—

### MAN

consists of

SOUL.

#### DOCTRINE.

THESIS.

Under this head are comprised all *pure principles*, which are of a *spiritual* nature, and consequently not to be met with in EXPERIENCE, that is, in *Time* and *Space*. Pure Principles are inherent in the REASON of man, and constitute the internal basis of "*Religion*."

CRITERION.

Principles can be contemplated by REASON alone, and can never address the SENSES.

BODY.

#### HISTORY.

ANTITHESIS.

Under this head are comprised those parts of the "New Testament" which record *facts* that have taken place on Earth. *Facts* are realities that have actually addressed the SENSES, and, by being related, constitute "*History*."

CRITERION.

Facts are known only by their having addressed the SENSES, and in no other way.

## DOCTRINE.

## AXIOMS.

1. Pure Doctrinal Principles cannot be refuted.
2. True Religion must be founded on pure doctrinal principles.

## CONCLUSION.

As true Religion is founded upon pure doctrinal principles, it follows, that true Religion is incontrovertible, and, being of a *spiritual nature*, is totally independent of Historical Facts.

## PROOF OF DOCTRINE.

## CONVICTION.

This is a *necessary* or Rational Belief; it *must* be true, because its contrary is impossible.

## HISTORY.

## AXIOMS.

1. Historical Facts may be doubted.
2. True Religion, being of a *spiritual nature*, must be independent of historical facts.

## CONCLUSION.

If true Religion is not independent of historical facts, it follows, that, as historical facts may be doubted, a Religion founded on History may itself be doubted.

## PROOF OF HISTORY.

## BELIEF.

This is a *contingent* credence given to Historical Facts, which *may* be true, because they are possible and probable.

Thus, by disincumbering the Principles of the Christian Religion from Historical Facts, their universal adoption is facilitated.



DIVARICATION  
OF THE  
NEW TESTAMENT

— INTO —

DOCTRINE,

THE **Word of GOD** = REASON,

*Spiritual, or Heavenly.*

HISTORY,

THE **Word of MAN** = SENSE,

*Material, or Earthly.*

**The Gospel according to St. Matthew.**

CHAPTER I.

1. THE genealogy of Jesus Christ, the son of David, from Abraham to Joseph.

17. So all the generations from Abraham to David are fourteen, and from David to the carrying away into Babylon are fourteen, and thence to Christ are fourteen generations.

18. The birth of Jesus Christ was when his mother Mary was espoused to Joseph; before they came together, she was found with child of the Holy Ghost. On this account, Joseph, who was a just man, intended to put her away privately: but, being warned in a dream, he did not do it.

25. But he knew her not till she had brought forth her first-born son; and he called his name Jesus.

CHAPTER II.

1. Jesus was born at Bethlehem, in Judea, in the days of King Herod;

## DOCTRINE,

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 THE **Word of GOD** = REASON,
 

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*Spiritual, or Heavenly.*

## HISTORY,

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 THE **Word of MAN** = SENSE,
 

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*Material, or Earthly.*

the wise men came to the king at Jerusalem, and asked for the King of the Jews, saying they had seen his star in the East.

7. Herod inquired at what time the star appeared, and sent them to search for the young child.

11. At Bethlehem they saw the young child and Mary his mother, and presented gifts and frankincense to him. But, being warned in a dream not to return to Herod, they took the young child and his mother and went into Egypt, and remained there until the death of Herod. For the King sought to kill the young child.

21. Joseph then took the young child and his mother, and went into the land of Israel. But, when he heard that Archelaus, the successor of Herod, reigned in Judea, *though he was warned in a dream to return*, he turned aside into Galilee, and dwelt in a city called Nazareth; for he was afraid of Archelaus.

## CHAPTER III.

2. Repent—for the kingdom of heaven is at hand. In order to obtain pardon for our offences, we must lead a virtuous life; and thus prepare ourselves for eternity.

6. Confession of sin, indicated by baptism. This is an *outward* and visible sign of the initiation of the infant into the New Dispensation, and a complete acknowledgment that as the child advances his REASON will expand, and prove to be the *inward* spiritual grace which will be able to quell all the undue affections of SENSE. Whatever regards SENSE is visible; while all the *moral laws*, and whatever emanates from REASON, are invisible to the natural eye, though confirmed by *Conscience* in their absolute truth beyond the most palpable fact. So is *faith* greater than *knowledge*.

1. At this time John the Baptist was preaching in the wilderness. He was dressed in a camel's hair garment with a leathern girdle round his waist: his food was locusts and wild honey.

5. And many persons from Jerusalem and about the Jordan were baptised by him.

11. John said, I, indeed, baptise with water unto repentance; but he that comes after me baptises with the Holy Ghost and with fire.

13. Then Jesus came from Galilee to Jordan, and was baptised by John.

## DOCTRINE,

## HISTORY,

THE **Word of GOD** = REASON,THE **Word of MAN** = SENSE,*Spiritual, or Heavenly.**Material, or Earthly.*

## CHAPTER IV.

1. "To be tempted of the devil" is to feel conscious that the inclinations of **SENSE** are striving to overcome the *moral law* seated in our **REASON**. Abstinence must be considered as an admirable *corrective* of all the irregular desires of **SENSE**, and must naturally allow **REASON** to assert its rights. Thus is man victorious in the good fight, by evincing the supremacy of **REASON** over **SENSE**, making the law of God the supreme law, the law of *spirit* superior to the law of *matter*, the law of *Syllogism* eminently above the law of *Sensation*—strong evidence that the *invisible* or spiritual part of man, his **REASON**, is all-important, while the *visible* or material part of man, his body, is only relative, and endures but for a finite time.

4. Man shall not live by bread alone, but by the Word of God.

7. Thou shalt not tempt the Lord thy God.

10. Thou shalt worship the Lord thy God, and him only shalt thou serve.

17. Repent—for the kingdom of heaven is at hand.

## CHAPTER V.

3. Blessed are the poor in spirit, for their's is the kingdom of heaven; and they that mourn, for they shall be comforted; and the meek, and those who thirst after righteousness; and those that are merciful; and the pure in heart; and the peacemakers and those that are persecuted for righteousness' sake.

16. Let men see your good works, and glorify your father which is in heaven.

1. Then Jesus was led into the wilderness to be tempted by the devil; and, when he had fasted forty days, he was hungry; and the tempter said to him, If you are the Son of God, command these stones to be made bread.

5. Then the devil took him into the holy city, and set him upon a pinnacle of the temple; and said, If you are the son of God, cast yourself down.—I will give you all these kingdoms if you will worship me.

12. When Jesus heard that John was in prison, he went into Galilee; he left Nazareth and dwelt in Capernaum.

17. Now Jesus began to preach, and, walking by the sea of Galilee, he saw the two brothers, Simon Peter and Andrew, casting a net into the sea, for they were fishermen; and he said to them, Follow me, and I will make you fishers of men. They followed him. Not far from thence he saw in a ship mending their nets John and James, sons of Zebedee; he called also to them; and they immediately left their ship and their father.

23. And Jesus went about all Galilee, preaching the Gospel of the Kingdom in the Synagogues, and healing all manner of diseases among the people.

1. Jesus then went up into a mountain and taught his disciples.

17. I am not come to destroy the law, but to fulfil it.

## DOCTRINE,

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THE **Word of GOD** = REASON,

---

*Spiritual, or Heavenly.*

22. He who is angry with his brother without a cause is wrong.

28. Whosoever looketh at a woman to lust after her hath committed adultery in his heart.

39. Whosoever shall smite thee on the right cheek, turn the other to him also.

43. Love your neighbour and your enemies; bless them that curse you; do good to them that hate you; and pray for them that persecute you.

47. Be ye, therefore, perfect, as your Father in heaven is perfect.

## HISTORY,

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THE **Word of MAN** = SENSE.

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*Material, or Earthly.*

## CHAPTER VI.

1. Do your charities in private.

6. When you pray, enter your closet, and, when you have shut the door, pray to your father in heaven in secret, and not as the hypocrites in public.

7. When you pray, use no vain repetitions, for God knows what you need before you ask him.

9. But pray after this manner: "Our Father which art in heaven, hallowed be thy name, thy kingdom come, thy will be done in earth as it is in heaven; give us this day our daily bread, and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil: For thine is the kingdom and the power and the glory, for ever and ever. Amen."

19. Lay not up treasures upon earth, but in heaven, of which you cannot be robbed: for this treasure is in your heart.

25. Ye cannot serve God and mammon: but seek first the kingdom of God and righteousness.

## CHAPTER VII.

1. Judge not, that ye be not judged.

12. Whatsoever ye would that men should do to you, do you even unto

## DOCTRINE,

## HISTORY,

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 THE **Word of GOD** = REASON,
 

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 THE **Word of MAN** = SENSE,
 

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*Spiritual, or Heavenly.**Material, or Earthly.*

them. For this is the law and the prophets. This is the great *moral rule*. On this must all Religion be founded. This is the DOCTRINE of Christianity, and is eminently distinguished from every thing that has preceded this Divine Revelation. It is the very *ideal of pure spiritual sanctity*. Only by practising this pure conduct can we hope to inherit the *Kingdom of God*. This law of God is generated by PRACTICAL REASON, and whoever is not conscious of its *purity, divinity, and validity*, is not an accountable being. The "**MORAL LAW**," therefore, must form the foundation of all Religion. This is the *law of the soul*, and resides wholly in ETERNITY; while the *laws of the body*, which are *extension and succession*, or TIME and SPACE, can never enter ETERNITY. Hence the *freedom of the soul* from all the restrictive laws of *matter*. Love and reverence for this pure *law* of PRACTICAL REASON constitute morality, and may be expressed scientifically thus: "*Follow the dictates of REASON*;" that is, on all occasions *realise the mode in which REASON acts, and your conduct will always be rational*. This must be the *universal law* for all rational creatures. In scriptural language we should say that these *laws* of REASON are the **WORD of GOD**, and that every narrative of a series of *sensations* that originate in SENSE constitutes the **WORD of MAN**. In "*Holy Writ*," therefore, the essence of REASON is God, and the excesses of SENSE are the devil.

13. Vice is very seducing, and Virtue demands sacrifices; therefore, avoid vice and love virtue.

21. Not he that saith Lord! Lord! shall enter the kingdom of heaven, but he that doth the will of the father.

28. When Jesus had ended these sayings, the people were astonished at his doctrine.



## DOCTRINE,

THE **Word of GOD** = REASON,*Spiritual, or Heavenly.*

## HISTORY,

THE **Word of MAN** = SENSE,*Material, or Earthly.*

## CHAPTER VIII.

1. When Jesus came down from the mountain, great multitudes followed him, and he cured a man of the leprosy. And when Jesus was at Capernaum, a centurion came to him, and said that his servant was sick of the palsy. Jesus said I will come and heal him; but the centurion said, I am not worthy that you should come under my roof; only speak the word, and my servant will be healed; and his servant was healed at the same hour.

14. When Jesus came to Peter's house, he saw his wife's mother sick of a fever; he touched her hand, and the fever left her. Many were brought to him that were sick, and he healed them.

18. Now, when Jesus saw the great multitudes about him, he desired them to go on the other side; but a certain Scribe said, Master, I will follow you wheresoever you go. One of his disciples said, Lord, suffer me first to go and bury my father; but Jesus said, Follow me, and let the dead bury their dead.

23. He then went into a ship with his disciples, and there arose a great storm; now Jesus was asleep, but they awoke him, and he rebuked the wind, and the sea became calm. When they had crossed over to the other side, two men came to him possessed with devils; he cast out the devils, and sent them into a herd of swine, and they ran violently into the sea, and perished in the waters.

## CHAPTER IX.

1. Jesus now returned in a ship to his own city, where they brought to him a man sick of the palsy; and he said to him, Take thy bed and go to thine house.

9. As Jesus was passing along, he

## DOCTRINE,

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THE **Word of GOD** = REASON,

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*Spiritual, or Heavenly.*

13. I do not call the righteous but sinners to repentance.

## HISTORY,

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THE **Word of MAN** = SENSE,

---

*Material, or Earthly.*

saw a man at the receipt of the customs, whose name was Matthew; he desired him to follow him, which he did.

10. Jesus and his disciples sat down at meals with publicans and sinners, and the Pharisees wondered at it; but Jesus explained that it was to reform them.

18. Now a certain ruler came to him and told him that his daughter was just dead; but if you will lay your hand upon her she will live. Then Jesus and his disciples went with him.

20. A woman, who had an issue of blood for twelve years, came behind Jesus and touched the hem of his garment, and was cured from that moment.

23. When they had arrived at the ruler's house, he found the people lamenting, but he said to them, The maid is not dead but sleepeth. They, however, did not believe him; and he took the maid by the hand, and she arose.

27. As Jesus departed, two blind men followed him, beseeching him to cure them; he touched their eyes, and their eyes were opened. Jesus desired them not to name it; but they spread his fame every where.

32. A dumb man was also brought to him, and the dumb man spake.

35. Jesus went about teaching the Gospel of the Kingdom, in the villages and cities, and in the synagogues, preaching the new doctrine, and healing every sickness and every disease among the people.

## CHAPTER X.

7. The kingdom of heaven is at hand.

23. Fear not those who kill the *body*, for they are not able to kill the *soul*. The *body*, as extended and suc-

1. He now gave the power to his twelve disciples to heal all manner of sickness and cure all kinds of disease.

The following are the names of the Twelve Apostles:

## DOCTRINE,

THE **Word of GOD** = REASON,*Spiritual, or Heavenly.*

cessive *matter* in TIME, must always be subject to change, which occasions the vicissitudes of this life. The *soul*, on the other hand, is wholly *free* from all the operations of *matter*. This pure *spirit* can alone reside in the abode of the infinite, or in ETERNITY.

29. "According to your *faith* be it unto you." Faith is a conscientious dependence on the *principles* of REASON, the *conviction* of whose *truth* nothing can refute. This is the true WORD of GOD. How can the fallible opinions of men bear the slightest comparison with purity like this? How then can the WORD of MAN ever be considered otherwise than liable to err!

37. The love of God must exceed that with which a father loves his son, or a mother loves her daughter; and he that does the least good action shall have his reward in heaven. The love of God is shown by obeying his commandments. This is evinced by a sincere reverence for that perfectly pure law of PRACTICAL REASON, the "Moral Law," and may be called *practical love*, consisting wholly in the purity of the *motives* which induce our earthly actions. *Motives* are *spiritual* inhabitants of ETERNITY, and totally invisible to man, being the result of *sylogism*. *Actions* are *material* changes in TIME, and recognized only through *sensation*.

27. No man knows the Father but the Son; if you will find rest for

## HISTORY,

THE **Word of MAN** = SENSE,*Material, or Earthly.*

1. Simon, who was called Peter.
2. Andrew, the brother of Simon.
3. James, the son of Zebedee.
4. John, the brother of James.
5. Philip.
6. Bartholomew.
7. Thomas.
8. Matthew, the Publican.
9. James, the son of Alphæus.
10. Lebbæus, whose surname was Thaddæus.
11. Simon, the Canaanite.
12. Judas Iscariot, who betrayed Christ.

5. These twelve Jesus sent forth, and commanded them to go and preach the new doctrine, heal the sick, and raise the dead. Provide nothing for your journey, but when you enter a city inquire who in it are worthy; there abide, and if they shall not receive you, nor hear the word, when you depart out of that house or city, shake the dust off your feet.

16. I send you forth as sheep among wolves; be, therefore, wise as serpents and harmless as doves. And if you are delivered up to judgment, speak according to the *spirit of truth that is in you*. If they persecute you in one city, go to another, and fear them not.

## CHAPTER XI.

1. When Jesus had finished his instructions to his disciples, he went into the cities and preached. Now John, who was put in prison, sent to know if it was Christ, and Jesus desired them to tell John what they had seen and heard: that the blind received their sight, the deaf heard, and those that were lame walked, the sick were cured, and the dead

## DOCTRINE,

THE **Word of GOD** = REASON,*Spiritual, or Heavenly.*

your souls, do the work of the Father; that is, perform all the moral duties commanded by REASON, which is the λόγος, or the Son, and the author of REASON is Θεός, or the Father, which generates the *third* member of the "Holy Trinity," or the Holy Spirit, *συνεχής*, of connexion between Father and Son. All the seductions from the strict performance of our *moral duties* originate in SENSE.

## HISTORY,

THE **Word of MAN** = SENSE,*Material, or Earthly.*

raised, and the poor had the Gospel preached to them.

11. Jesus said to the crowd that were collected that there was not a greater man than John the Baptist, though from his days till now the kingdom of heaven had suffered violence.

20. Jesus then upbraided those cities which had beheld his works, and yet did not repent.

## CHAPTER XII.

1. Jesus afterwards went through the corn-fields, on a sabbath-day, with his disciples, who, as they were hungry, plucked the ears of corn, and began to eat. But the Pharisees said, Is it lawful to do this on the sabbath?

3. Jesus replied — Have you not read what King David did when he was hungry? — he went into the house of God and ate the *Showbread*, which was contrary to law.

13. There was a man in the synagogue, who had his hand withered, and they asked Jesus if it was lawful to heal on the sabbath day? to which he replied it was lawful to do good on a sabbath-day. And the man stretched forth his hand, and it was immediately healed.

14. The Pharisees now tried to destroy Jesus for breaking the sabbath; but he withdrew from thence. The Pharisees were astonished at his powers, and said, This fellow derives his power from the devil.

28. But Christ said, A kingdom divided against itself cannot stand: so that the power by which I work these wonders is not derived from Satan, but from Heaven, and those who are not with me are against me.

46. While he was talking to the people, his mother and his brethren desired to speak with him. And

30. He who disputes the "WORD OF MAN" shall be forgiven; but he that denies the "WORD OF GOD" shall not be forgiven either here or hereafter. The WORD OF GOD is REASON, the WORD OF MAN is SENSE.

35. THE good man bringeth forth good things, and the evil man evil things, and by these shall he be judged. The good man is always under the influence of REASON, and by evincing its supremacy he proves his goodness before God. He never allows himself the gratification of any set of *sensations* till they are approved by Conscience. The evil man

## DOCTRINE,

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THE **Word of GOD** = REASON,

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*Spiritual, or Heavenly.*

perverts the order of his faculties by gratifying every sinful lust of the flesh, which originates in **SENSE**. This perversion makes **REASON** the servant of **SENSE**, and in the language of Scripture would be called the abandonment of God for the devotion of the Devil.

## HISTORY,

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THE **Word of MAN** = SENSE,

---

*Material, or Earthly.*

he said, Who is my mother? Who are my brethren? He stretched forth his hand, and said to his disciples, Behold my mother and my brethren! For whosoever does the will of my Father, who is in heaven, is my brother, my sister, and my mother.

## CHAPTER XIII.

4. The parable of the sower implies that good principles, being cultivated in a good heart, bring forth abundantly good actions: but, on the contrary, good principles are thrown away upon a bad heart; and as man improves or neglects his *soul*, so shall he be rewarded or punished in the world to come: in this way this sublime doctrine is levelled to the meanest capacity. All the other parables have a similar tendency. The good heart implies a sincere devotion to the laws of God, as placed in our **REASON** and confirmed by Conscience. The bad heart means giving way to all the irregular desires of **SENSE**, without first trying our *motives* by the test of **REASON**.

1. On the following day, Jesus sat by the sea-side; but, as the multitude was great, he went into a ship, and addressed them in parables.

10. The disciples asked him why he spake to them in parables. He replied, that otherwise they could not understand.

53. When Jesus had finished his parables, he taught in the synagogues, to the astonishment of the Doctors who inquired: Is not this the carpenter's son?—Is not his mother called Mary?—Are not his brethren James, Joses, Simon, and Judas?—And are not his sisters all with us? How comes he then to know all these things?

## CHAPTER XIV.

1. At this time, Herod the tetrarch heard of the fame of Jesus; but he insinuated that it was John the Baptist, who was raised from the dead, that did these mighty works; for Herod had put John in prison on account of the reproaches he made for his illegal marriage with Herodias, his brother Philip's wife, and would have put him to death, but he feared the multitude, who considered him as a prophet.

6. At the celebration of Herod's birthday, his daughter, by Herodias, so much delighted him by dancing before him, that he promised *on oath* to give her whatever she would ask:



DOCTRINE,

THE **Word of GOD** = REASON,

*Spiritual, or Heavenly.*

8. "Give me John Baptist's head in a charger." What is this but gratifying the bad passion of the heart—*revenge*—absolutely forbidden by the Christian Dispensation, which enjoins us to return good for evil. **REASON** never can approve the indulgence of the sinful desires of **SENSE**. So that such conduct can never be considered as fulfilling the **WORD OF GOD**, but most decidedly as being subject to Satan, and following the **WORD OF MAN**.

HISTORY,

THE **Word of MAN** = SENSE,

*Material, or Earthly.*

and, being instructed by her mother, she said, Give me John Baptist's head in a charger.

9. Now the King was much concerned at this request; but, for his *oath's sake*, he commanded it to be given to her. John was accordingly beheaded in prison, and his head was given to the damsel, who gave it to her mother.

12. The disciples of John took the body and buried it, and then went and told Jesus, who immediately took ship and departed into a desert place: but, as soon as the people heard of his removal, they followed him on foot out of the cities.

14. When Jesus saw the multitude that had come to him, he took compassion on them, and healed their sick. In the evening his disciples said to him, This is a desert place; send these people away, that they may procure refreshment.

16. But Jesus said: They need not depart; give them something to eat. But they retorted: We have here only five loaves and two fishes. Jesus commanded the multitude to sit down on the grass, and he distributed the provisions to his disciples, who gave it to the multitude, and they ate till they were satisfied.

20. After the repast, they gathered twelve baskets full of the fragments which remained, after having supplied about five thousand with food, besides women and children.

22. Jesus then desired his disciples to go in a ship over to the other side, while he dispersed the multitude: then he went into a mountain alone to pray.

24. At this time a storm arose and tossed the ship violently. In the fourth watch they perceived something on the sea, which they took for an apparition; but it proved to

## DOCTRINE,

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 THE **Word of GOD** = REASON,
 

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*Spiritual, or Heavenly.*

## HISTORY,

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 THE **Word of MAN** = SENSE,
 

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*Material, or Earthly.*

be Jesus walking on the sea; they, however, cried out for fear.

27. But Jesus spoke to them and said—Be of good cheer, it is I: be not afraid. Peter then said, Bid me come to you; but, as Peter approached him, he began to sink, and cried out Lord, save me! and, on their arriving at the ship, the wind ceased.

34. When they had gone into the land of Genesareth, as soon as Jesus was known, they brought all those who were sick and diseased to him to be cured; and he made them whole.

## CHAPTER XV.

4. Honour your father and mother, that you may inherit the kingdom of God.

11. Not that which goeth into the mouth defileth a man, but that which cometh out of his mouth, namely, Deceit. There can be no *morality* without the most sincere *love*, veneration, and reverence, for the supreme law of God—**REASON**—and an absolute determination to suppress all the sinful lusts of the flesh induced by **SENSE**, which is the law of Man.

18. What proceedeth from the mouth comes from the *heart*, namely, evil thoughts: hence result murders, adulteries, thefts, false witness, blasphemies, and these things defile the man, while unwashed hands are harmless. Mere ceremonies are not Religious or Moral; a strict attention to the dictates of **REASON**, as acknowledged by Conscience, alone constitutes pure *morality*, which always implies the suppression of the irregular desires of **SENSE**.

1. The Scribes and Pharisees of Jerusalem then came to Jesus and asked why his disciples transgressed the tradition of the elders. They do not wash their hands when they eat bread. Jesus asked them, Why do you transgress the commandments of God by your traditions?

10. Jesus called the multitude and said to them, Hear and understand this doctrine. His disciples then told him that the Pharisees were offended at what he had said. He replied, If the blind lead the blind, they will both fall into the ditch. Peter asked Jesus to explain this parable, which he did.

21. Jesus now departed, and went to the coasts of Tyre and Sidon: here a woman besought him to cure her daughter, who was grievously afflicted; and her daughter was made whole.

29. Jesus then went near the sea of Galilee, and ascended a mountain, where they brought numbers that were lame, blind, dumb, maimed, and others, and he healed them all. Now this multitude of people remained with him three days, having nothing to eat; he took compassion on them,

DOCTRINE,

HISTORY,

THE **Word of GOD** = REASON,

THE **Word of MAN** = SENSE,

*Spiritual, or Heavenly.*

*Material, or Earthly.*

and said to his disciples, I will not send them away fasting: but they replied, we have not sufficient bread in the wilderness for so many; we have only seven loaves and a few small fishes. He gave them to his disciples to distribute to the multitude, who sat down on the ground, and, when they were satisfied, they collected seven baskets of fragments. The number that were fed amounted to four thousand, besides women and children.

CHAPTER XVI.

16. "The son of the living God." The pure expounder of REASON can alone be rational. But, the Author of REASON, being God the Father, Θεός, the production, or the finite REASON, must be God the Son, λόγος, neither of which are conceivable apart; therefore, the connexion between them is absolutely necessary--συνεχής--which generates the Holy Trinity:

God the Father . . . = Θεός.

God the Son . . . . . = λόγος.

God the Holy Ghost . = πνεύμα.

18. "On this rock I will build my Church." The supremacy of the ROMISH CHURCH is founded on this solitary text. Now, the Catholic Church means the "New Dispensation," as originally founded by Christ, in fact, "PURE PRIMITIVE CHRISTIANITY." It is lamentable to observe the flagrant departure from this primitive model that has taken place in the "Romish Church," which has not only possessed itself, at times, of all temporal power, by its entire devotion to mammon, but has actually polluted the stream of pure Christianity which originated with our Saviour.

25. It is wrong to think more of this world than of the next. We must never allow the seductions of

12. When Jesus came to the coast of Cæsarea Philippi, he inquired of his disciples what the people said of him: and they told him that some said he was John the Baptist, some Elias, and others Jeremias, or one of the prophets. But what say you of me? Simon Peter then said: Thou art the Christ, the Son of the living God.

17. Blessed are thou, Simon Barjona, this is revealed to thee by my father, who is in heaven, and I say unto thee, thou art Peter, and *on this rock I will build my church*, and nothing shall prevail against it. He then charged his disciples that they should tell no one that he was Jesus Christ.

21. Jesus now told his disciples that he must go to Jerusalem, and suffer much from the Elders, and Chief Priests, and Scribes. Peter then said, Far be it from thee, this shall not happen to thee. But Jesus retorted and said to Peter: Get thee hence, Satan; thou art an offence to me, for thou adherest more to the things of this world than of the world to come.

## DOCTRINE,

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 THE **Word of GOD** = REASON,
 

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*Spiritual, or Heavenly.*

SENSE to derogate from the purity and sublimity of the "Moral Law," the first law of REASON.

26. What does it profit a man to gain the whole world, if he loses his own *soul*? or what shall a man give in exchange for his soul? The only way to save your own *soul* is by a strict adherence to the Commandments of God as revealed to you through "PURE PRACTICAL REASON," and announced in your Conscience. This conduct must be pursued out of *pure love* and reverence for the Moral Law, which is the only power to limit the unruly passions of SENSE.

27. Hereafter every man shall be rewarded according to his deserts. REASON, that pure *spiritual* law of God, assures us that good conduct shall be rewarded and bad conduct be punished. Now, as this due proportion of rewards and punishments is not meted to us in this world, it is clear there must be an hereafter, or REASON would contradict itself. But, even to suppose such a case is to cast a censure on the Author of REASON — in fact, to make God the author of deceit — in other words — the Devil. "Spare us, good Lord!"

## HISTORY,

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 THE **Word of MAN** = SENSE,
 

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*Material, or Earthly.*

## CHAPTER XVII.

1. Six days afterwards, Jesus took Peter, James, and John, into a high mountain to pray, and was transfigured before them. Peter said to Jesus, It is good for us to be here; and while he was speaking a cloud overshadowed them, and a voice out of the cloud said, This is my beloved son, in whom I am well pleased; hear him. The disciples now fell on their faces, and were frightened: but Jesus touched them, and bade them arise, and say nothing of what they had seen.

14. When they had descended from



## DOCTRINE,

THE **Word of GOD** = REASON,*Spiritual, or Heavenly.*

## HISTORY,

THE **Word of MAN** = SENSE,*Material, or Earthly.*

the mountain, a certain man came to him, in great tribulation, and requested him to cure his son, who was a lunatic, saying that his disciples could not succeed. Jesus immediately cured him.

22. While they remained in Galilee, Jesus told his disciples that he should be betrayed into the hands of his enemies, who would kill him; but, on the third day, he should rise again.

24. And when they had come to Capernaum, Peter was asked if his master paid tribute-money—he said, Yes. Then Jesus said to Peter, Cast a hook into the sea—the first fish you catch will have a piece of money in his mouth, which you can give to them, though the demand is unjust.

## CHAPTER XVIII.

1. To become acceptable in the kingdom of heaven, you must be as innocent as a little child in the purity of your motives, and thus you do the will of the Father, who is in heaven. No *motive* can be pure that does not spring from PRACTICAL REASON—scientifically. All *pure motives* arise from the “AUTONOMY OF THE WILL,” and have nothing else in view but *love* and reverence for the Moral Law seated in our moral REASON. All *impure motives* are generated by the “HETERONOMY OF THE WILL”—the *law* of “SPECULATIVE REASON”—which urges our instincts and inclinations to commit all sorts of excess till restrained by the Moral Law. *Motives* arising from the “AUTONOMY OF THE WILL” are absolutely good in themselves, and produce *morality*. *Motives* arising from the “HETERONOMY OF THE WILL” give birth to *immorality*, are absolutely bad in themselves, when they strive to accomplish something foreign to the Moral Law seated in



## DOCTRINE,

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THE **Word of GOD** = REASON,

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*Spiritual, or Heavenly.*

REASON, and further the unlawful desires of SENSE. "AUTONOMY OF THE WILL" is when REASON gives the law to itself: hence *good motives*. "HETERONOMY OF THE WILL" is when the instincts of SENSE influence the *motive* through SPECULATIVE REASON, and search for some gratification distinct from REASON: hence *bad motives*.

22. *Forgive* each other, and your father in heaven will likewise forgive you.

## HISTORY,

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THE **Word of MAN** = SENSE,

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*Material, or Earthly.*

21. Peter asked Jesus how many times his brother should offend him and be forgiven. Jesus gave him to understand that there was no limited number of times, but that on all occasions he should forgive him.

## CHAPTER XIX.

16. "No one is good but God who is in heaven." How can frail man, the creature of TIME and SPACE, who is always affected by the vicissitudes of SENSE, be compared to the perfect purity of REASON, whose only abode is ETERNITY? Even Christ, the Saviour of mankind, says that while he is the *Son of Man*, and affected by instincts and inclinations, he is not *good*. The body of Christ, being *matter*, must of course be subject to the law of matter, which is *Instinct* or SENSE. The *soul* of the Redeemer must be an emanation of God himself, the *pure spirit of perfect truth*, seated in his PRACTICAL REASON. These divine laws he has revealed to humanity, to ensure the salvation of the *soul*, and by a strict observance of them constitute a happy hereafter. When Christ identifies his REASON with the Great REASON, which was its author, he can be nothing short of the true Messiah and the only begotten *Son of God*—"the lamb which taketh away the sins of the world."

17. To enter the kingdom of heaven you must be strictly virtuous, and keep God's commandments, which are engraved in your heart and confirmed by your conscience. Always maintain the supremacy of REASON

1. When Jesus had delivered these doctrines, he went from Galilee to Judea, beyond the Jordan. And great multitudes followed him, and he healed their sick.

3. The Pharisees asked him if it was lawful for a man to put away his wife on a slight cause? Jesus said, He who puts away his wife, except it be for fornication, and shall marry another, committeth adultery.

16. Now a man came to Jesus and said, *Good Master*, what shall I do to inherit eternal life? But he said to him, Why do you call *me* good? *no one is good but God*, who is in heaven. The young man asked what he should do to enter the kingdom of heaven. After Jesus had told him to keep God's commandments, he said, This I have done from my youth.

21. Jesus said, If you wish to be perfect, *sell all that you have, and*

## DOCTRINE,

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THE **Word of GOD** = REASON,

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*Spiritual, or Heavenly.*

over SENSE, and you will be strictly virtuous and acceptable to the Lord. Then shall you enter the kingdom of heaven.

29. Those who lay more store by a virtuous life than by the enjoyment of earthly things shall inherit eternal happiness; that is, those who on all occasions act in strict conformity to the *law of moral* REASON must necessarily always act reasonably, that is, "*realise the mode in which REASON acts*," consequently, suppress the instincts and inclinations of SENSE: then they shall inherit eternal happiness.

## HISTORY,

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THE **Word of MAN** = SENSE,

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*Material, or Earthly.*

*give to the poor*; but the young man went away sorrowfully, for he had large possessions.

## CHAPTER XX.

17. Jesus then took his twelve disciples apart and went to Jerusalem, saying that he should be betrayed into the hands of the Chief Priests and Scribes, and that he should be put to death.

29. As they departed from Jericho, a great multitude followed them; and two blind men, who were seated by the way-side, besought Jesus that he would open their eyes, and immediately they received their sight.

## CHAPTER XXI.

1. When they came near to Jerusalem, and were come to Bethphage, at the Mount of Olives, Jesus directed two of his disciples to go to the village opposite, and bring the ass and colt that they would find tied there. If any one interrupt you, say that I have need of them. They brought the ass and the colt, caparisoned them, and placed Jesus thereon: and the people strewed their garments and branches of trees in the way; and, when he arrived in Jerusalem, the whole city inquired who he was. The people said it was Jesus, the Prophet of Nazareth, in Galilee.

12. Jesus then went into the Temple of God, and cleared it from all

## DOCTRINE,

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THE **Word of GOD** = REASON.

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*Spiritual, or Heavenly.*

43. The kingdom of God will be given to those who bring forth good fruits, that is, who are strictly virtuous, always obeying the Commandments of God as announced in REASON, and renouncing the Devil and all his works, which are the excesses induced by the irregular and sinful desires of SENSE.

## CHAPTER XXII.

37. Love God with all thy heart, and with all thy soul, and with all thy mind, and love thy neighbour as thyself. Love, reverence, and adore, the *law* of your own PRACTICAL REASON, which is not only an immediate emanation of the Deity, but the only channel through which the "Divine Revelation" of the DOCTRINE taught by our Saviour can be acknowledged. Thus the *spiritual* communication between Man and his Maker becomes a channel for conveying the WORD OF GOD to his creatures, of so pure a nature, and in such an intelligible and universal manner, as never to be confounded with the deceitful artifices of human beings, which at best are only the WORD OF MAN. "Ye hypocrites, ye neglect the Word of God, and teach the deceitful doctrines of men."

## HISTORY,

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THE **Word of MAN** = SENSE.

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*Material, or Earthly.*

those who profaned it by traffic. The blind and the lame came to him in the temple, and he healed them. The Chief Priests and Scribes saw what he did, and were displeased.

17. He next went to Bethany, where he staid; as he returned to the city in the morning he became hungry. He saw a fig-tree on his road, but, finding no fruit upon it, he said, Henceforth thou shalt bear no fruit, and the tree immediately withered. The disciples were astonished; but Jesus told them that he would give them power to do more than this, if they had faith in him.

46. When the Chief Priests and Pharisees sought to lay hands on Jesus, they were afraid of the multitude, who took him for a prophet.

15. The Pharisees, with a view to try him, asked Jesus if it was lawful to pay tribute to Cæsar. He perceived their intention, and desired them to show him the coin, which bore a head and inscription of the Emperor Cæsar. Hethen said to them, Render unto Cæsar the things which are Cæsar's, and unto God the things which are God's.

35. A lawyer then asked Jesus what was the great commandment of the law. And Jesus gave him this doctrine (see the other column), and said, On these commandments hang all the law and the prophets.

## CHAPTER XXIII.

1. Jesus desired that his disciples would attend to what the Scribes and

## DOCTRINE,

THE **Word of GOD** = REASON,*Spiritual, or Heavenly.*

25. Purity of the heart is most acceptable to God, and consists of a firm determination never to lose sight of the *law* of God, which commands us on all occasions to "*realise the mode in which REASON acts*;" that is, "Do unto others as we would they should do unto us." This line of conduct must of necessity crush all the pomps and vanities of the world of SENSE.

## CHAPTER XXIV.

3. When the Gospel is preached *universally*, and firmly fixed in the heart of each rational being, then, indeed, is the end of the world of sin arrived. As the law of God, seated in PRACTICAL REASON, has become the sole *law* of our conduct, the *law* of Satan, or the excesses of the inclinations and desires of SENSE, must be confined within due limits; this is a *sign* of the end of the world of sin and SENSE.

35. "Heaven and Earth shall pass away, but my DOCTRINE shall not pass away." How can DOCTRINE, which consists of the "Revelation" of the *principles* of REASON, ever pass away? As these *principles* can alone reside in ETERNITY, how can they undergo any change? Hence they must partake of all the pure attributes of the Divinity — they must be *perfect, infinite, and eternal*. These *principles* are the DOCTRINE of Christ, and as strictly invisible to the natural eye, though confirmed mentally to the highest possible state of "*Conviction*," as God himself — while heaven and earth, or this globe and its atmosphere, as objects of SENSE, which can alone exist in TIME, must be for ever in a state of change, consequently, every earthly thing must arise and perish, that is, have a be-

## HISTORY,

THE **Word of MAN** = SENSE,*Material, or Earthly.*

Pharisees said, as they sate in the seat of Moses.

23. But woe unto you Scribes and Pharisees, hypocrites! for ye pay tithe of mint, anise, and cummin, and have omitted the weightier matters of law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye make clean the outside of the cup and platter: but within ye are full of extortion and excess.

1. Jesus and his disciples viewed the building of the Temple, and he said, There shall not be one stone left upon another. And, as he sat upon the Mount of Olives, the disciples requested him to say when these things would happen, and what sign would indicate the coming of the end of the world. Jesus said, Many will come in my name, saying, I am the Christ, and will deceive many, and many false prophets will arise; but the true sign of the end of the world will be when the *Gospel of the kingdom is preached universally*.

24. In the mean time there shall arise many false Christs and false Prophets, that shall deceive the very elect. Then shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; then they shall see the Son of Man coming in the clouds, with angels and a great sound of a trumpet, and gather all the elect.

35. *Heaven and earth shall pass away, but my words shall not pass away.* Watch, therefore, for ye know not when your hour comes.



## DOCTRINE,

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THE **Word of GOD** = REASON,

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*Spiritual, or Heavenly.*

ginning, middle, and end. "Watch, therefore, for ye know not when your hour comes."

46. Be always prepared to enter into a future state — always keep a clear *Conscience*, which can only be done by constantly evincing the supremacy of REASON over SENSE. Then are ye prepared to go before God!

## HISTORY,

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THE **Word of MAN** = SENSE,

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*Material, or Earthly.*

## CHAPTER XXV.

1. The parable of the wise and foolish virgins indicates the uncertainty of this life, and the necessity of always being watchful and attentive to our eternal welfare.

21. The meaning of the parable of a man travelling into a far country is that those who work righteousness will be hereafter rewarded according to their deserts, in that kingdom prepared for them from the foundation of the world; that is to say, the good in everlasting life, and the wicked in eternal punishment. It is strikingly evident that, as we go out of TIME, where we are in a constant state of change, and enter ETERNITY, we must partake of that Kingdom prepared for us from the foundation of the world, in the state in which we have conducted ourselves in *this probationary sphere*. REASON recoils at the *idea* of our receiving rewards we do not merit, and rejects the *idea* of punishment for our *good* deeds. If REASON is not the *spirit of truth*, who, then, can rely upon the "*Revelation*" of the Redeemer! For without REASON we can neither comprehend the WORD OF GOD nor control the sinful lusts of SENSE.

14. The kingdom of heaven is likened to a man travelling in a far country, who entrusted different sums of money to his servants, some of whom, by industry, doubled the amount entrusted to them.

## CHAPTER XXVI.

1. Jesus then told his disciples that the feast of the Passover would take place in two days, at which time he should be betrayed and crucified.



## DOCTRINE,

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THE **Word of GOD** = REASON,

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*Spiritual, or Heavenly.*

## HISTORY,

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THE **Word of MAN** = SENSE,

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*Material, or Earthly.*

At this time, Caiaphas, with the Chief Priests, and Scribes, and Elders, assembled at the palace of the high priest, in order to consult how they might secretly take Jesus and kill him. They determined that it would not be prudent to attempt it on the day of the feast, lest there should be an uproar among the people.

6. While Jesus was at Bethany, at the house of Simon the leper, a woman came to him and anointed his head with precious ointment. His disciples were displeased at this act, saying, It would be better to sell the ointment and give the money to the poor. But Jesus said, This act will be a memorial to this woman, wherever my doctrine is preached.

14. At this time, Judas Iscariot went to the Chief Priests and offered to deliver up Jesus for a sum of money: and they agreed to give him thirty pieces of silver. He now sought diligently an opportunity to betray Jesus.

17. The disciples now asked Jesus where he would eat the Passover; and he directed them to have it prepared at the house of a certain man in the city, at which place he sat down with his disciples, and did eat, saying, One of you shall betray me, but they all protested against so vile an act. Jesus then said, He that dippeth his hand with me in the dish, the same shall betray me. As he took the bread and wine, he said, *This is my blood, which is shed for the remission of sins, and this bread is my body.* This doctrine is explained by St. John: they then retired to the Mount of Olives.

26. "This is my blood, which is shed for the remission of sins, and this bread is my body." The bread and wine are only tokens of the *spirit* and the *word*. It is the *spirit* that quickeneth; the flesh profiteth nothing: the words that I speak are the *spirit* and the *life*. Eat and drink this in remembrance of me.

33. Peter said to Jesus, Though all men should be offended with you, I never will! Jesus replied to him, saying, Before the cock crow thou shalt deny me thrice. But Peter as-

## DOCTRINE,

THE **Word of GOD** = REASON,*Spiritual, or Heavenly.*

It is the "New Testament"—*ἡ καινὴ διαθήκη*—the *new dispensation*, in contradistinction to the Old Testament—*ἡ παλαιὰ διαθήκη*—given in the books of Moses, also called the *Sinaitical Dispensation*. The distinction between these two dispensations is, indeed, very marked. The object of Moses was to regulate the conduct of a people in an uninformed state of mind, chiefly occupied in tending their flocks, under Patriarchs—as it were—in the infancy of mankind. How happily does this explain the proceedings of Moses, who, in all his institutions and regulations, never loses sight of the desires of **SENSE** and mundane affairs! His very legislation, even in the decalogue received immediately from God on Mount Sinai, consists of nothing but regulations of an earthly nature, "till one greater man restore us, and regain the blissful seat" of pure enlightenment in the "New Dispensation," which is wholly devoted to the development of the laws of **REASON**. The Christian Dispensation is the **WORD** of God, the pure representative of the "Moral Law" as an immediate divine commandment, entirely *free* from all earthly considerations, leading the *soul* directly into the presence of its Maker, to revel in the bliss of heaven. The Mosaic Dispensation regards, not the *motives*, which can alone reside in **ETERNITY**, but merely the *actions* of men in **TIME**, as conveyed to the mind through *sensation*. The highest reward for *good actions* is obtaining the *land of promise*, the height of sensual joys, and can only be the **WORD** of **MAN**. The spiritual reward of the virtuous, effected only by the purity of the *motive*, is, indeed, to gain the blissful seat—the Kingdom of God—prepared for us before all worlds. As *spirit* cannot affect **SENSE**,

## HISTORY,

THE **Word of MAN** = **SENSE**,*Material, or Earthly.*

sured him even if he lost his life he would never deny him.

36. Jesus then went with his disciples to Gethsemane, where he desired his disciples to remain while he went to pray. He took with him Peter and the two sons of Zebedee, John and James. He then said, My soul is exceeding sorrowful; watch here while I pray: he went to a little distance, and fell upon his face: Oh, my father, that this cup might be averted from me! nevertheless, thy will be done! When he returned to his disciples, he found them asleep: he reproached them, saying, Could ye not watch for one hour? Ye may, however, now sleep on, for I am betrayed into the hands of sinners.

47. And while Jesus was yet speaking, Judas, one of the twelve, came with a great multitude prepared to seize him. He said, Whomsoever you observe that I kiss, that is he, hold him fast—they then proceeded to lay hold of him. Jesus said to them, You are come as against a thief, with swords and staves to take me. I sat daily teaching in the temple, and you did not take me.

56. Then all the disciples forsook him, and fled. Jesus was then conducted to Caiaphas, the High Priest, where the Scribes and Pharisees were assembled. Peter followed him at a distance, and went into the hall in the palace, and sat with the servants, to know the issue.

59. Now all the council sought to obtain false witnesses against Jesus, to put him to death. At length, they found two false witnesses, who accused him of blasphemy. They determined that he was guilty of death.

67. Then they proceeded to ill treat him, to spit at him, and buffet him, saying, If you are Christ, pro-

## DOCTRINE,

## HISTORY,

## THE Word of GOD = REASON,

## THE Word of MAN = SENSE,

*Spiritual, or Heavenly.**Material, or Earthly.*

it must of course be generated by REASON, which is wholly *free* from sensation, and must consequently be the only true WORD OF GOD. Now, indeed, is the vail taken away in the reading of the Old Testament, which *vail* is done away by Christ in the New Testament. When Moses is read, the *vail* is upon the heart; but, when Christ is read, it is the *spirit* of the living God, not in tables of stone, but in the tablets of the heart; for the *letter*—SENSE—killeth, but the *spirit*—REASON—giveth life.

41. The *spirit* is, indeed, inclined to virtue, but the *flesh* is weak. PURE PRACTICAL REASON, being itself entirely *spiritual*, can be satisfied with nothing but *virtue*, that is, pure goodness; while SENSE, on the other hand, the very generator of instincts and inclinations, can be satisfied with nothing but *gratification*.

phesy who was the first that smote you.

69. While Peter was in the hall of the palace, a damsel said: You were with Jesus of Galilee, but he denied the fact: he then went into the porch, and a maid said to them, This fellow was with Jesus of Nazareth—this he also denied. Shortly after, those who stood near Peter said, Surely thou art one of them. Then he began to curse and swear, and to declare that he knew not the man. Immediately the cock crew, and Peter, remembering the words of Jesus, wept bitterly.

## CHAPTER XXVII.

1. When the morning of the execution arrived, they bound and delivered him over to Pontius Pilate, the Governor of Judea. But, as soon as Judas, who had betrayed him, found that he was condemned to die, he repented, and brought back the thirty pieces of silver, saying, I have sinned in having betrayed innocent blood. But the Chief Priests and Scribes said, What is that to us? look to it yourself. He was, however, so much concerned at his conduct that he went out and hanged himself.

6. The Chief Priests said, It is not lawful to put this money in the treasury. They, therefore, purchased a potter's field as a burial-place for strangers.

11. When Jesus was interrogated by the Governor, he made no reply, at which Pilate marvelled. It was the custom among the Jews, at this

## DOCTRINE,

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THE **Word of GOD** = REASON,

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*Spiritual, or Heavenly.*

## HISTORY,

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THE **Word of MAN** = SENSE,

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*Material, or Earthly.*

feast, to release a prisoner. Pilate then asked them, Whom will you that I release? Barabbas, or Jesus, who is called Christ? The multitude then cried out, Release Barabbas, and crucify Jesus. Pilate remonstrated with the people, saying, What evil hath he done? But they cried out the more — Crucify him!

24. Pilate, finding he could not prevail with them, took water and washed his hands, saying, I am innocent of the blood of this just person. He then delivered Barabbas to them: and, when Jesus was scourged, he delivered him over to be crucified.

27. The soldiers took Jesus and put on him a scarlet robe, platted a crown of thorns and placed it on his head, and put a reed in his right hand. They then derided him, and mocked him, calling him the King of the Jews.

After seriously maltreating and reviling him, they led him away and crucified him. And over his head they placed this inscription: "THIS IS JESUS, THE KING OF THE JEWS." The people passing by reviled him, saying, If you are the son of God, come down from the cross! The Chief Priests and Scribes also mocked him, saying, He that saved others cannot save himself.

44. The two thieves who were crucified with him also mocked him. Jesus at length yielded up the ghost. At this moment there was a great earthquake: the rocks were rent, and the vail of the temple was rent in twain.

57. In the evening of the same day, a rich man of Arimathea, named Joseph, who was a disciple of Jesus, came and begged the body, which Pilate ordered to be delivered to him. Joseph took the body and placed it in a new tomb, which was hewn out

## DOCTRINE,

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 THE **Word of GOD** = REASON,
 

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*Spiritual, or Heavenly.*

## HISTORY,

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 THE **Word of MAN** = SENSE,
 

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*Material, or Earthly.*

of a rock, and placed a great stone before the sepulchre.

61. They set a watch over the tomb, because he said, In three days I shall be raised from the dead, and we shall then prevent his disciples from stealing away the body by night, and saying he has risen from the dead.

## CHAPTER XXVIII.

1. In the evening of the Sabbath, Mary Magdalene, and Mary, the mother of Jesus, came to the sepulchre, and saw where Jesus had lain, for they said he was risen from the dead, and he goeth before you into Galilee, there you shall see him. And, as they went to tell his disciples, Jesus met them, saying, All hail : then Jesus said, Be not afraid.

11. Some of the watch went into Jerusalem, and told the Chief Priests and Scribes what had been done: and they bribed the soldiers to say, that the disciples had come by night and stolen away the body while they slept; and this is commonly reported among the Jews until this day.

16. Then the eleven disciples went away into Galilee, into a mountain, where Jesus had appointed to meet them. And they worshipped him, but some of them doubted.

19. Teach in the name of the Father, and of the Son, and of the Holy Ghost.

19. Jesus then said to them, Go and preach this doctrine to all nations, baptising them.



## The Gospel according to St. Mark.

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### DOCTRINE,

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THE **Word of GOD** = REASON,

---

*Spiritual, or Heavenly.*

### HISTORY,

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THE **Word of MAN** = SENSE,

---

*Material, or Earthly.*

### CHAPTER I.

4. Baptism of repentance for the remission of sins.

7. Baptise you with the "Holy Ghost," that is, awaken your CONSCIENCE to acknowledge the "Moral Law" seated in your own REASON.

12. "Tempted of Satan" implies that the force of the inclinations which arise from SENSE require every effort of REASON to subdue these satanic desires, the possibility of which was evinced by the Saviour.

15. The kingdom of God is at hand—repent ye, and believe the Gospel. As no individual while on

1. THE Gospel of Jesus Christ, as it is written in the prophets.

4. John did baptise in the wilderness and preach, and many went from Judea and Jerusalem and were baptised by him. He was clothed with camel's hair, and wore a girdle of skin about his loins; his food was locusts and wild honey.

7. John said: I, indeed, baptise with water; but there cometh one after me who is mightier, and who will baptise you with the Holy Ghost.

9. Shortly after this, Jesus came from Nazareth, in Galilee, and was baptised by John in the river Jordan; and, when Jesus came out of the water, John saw the spirit descend upon Jesus, as a dove from the sky, and heard a voice saying: Thou art my beloved son, in whom I am well pleased.

12. The Spirit drove Jesus into the wilderness, where he remained forty days, and was tempted by Satan. After this, John was put in prison, and Jesus went into Galilee preaching the Gospel of the kingdom of God.

16. As Jesus was walking by the sea of Galilee, he saw Simon and

## DOCTRINE,

## HISTORY,

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 THE **Word of GOD** = REASON,
 

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 THE **Word of MAN** = SENSE,
 

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*Spiritual, or Heavenly.**Material, or Earthly.*

earth can be perfectly pure—because he consists of *matter*, which is corruptible, and is in **TIME**—there is always room to repent for our transgressions in having indulged the inclinations of **SENSE**, contrary to the strict commandment of the Moral Law, seated in **PRACTICAL REASON**, which is now and ever will be in the pure abode of **ETERNITY**. To repent, therefore, is to suppress these unruly desires of the flesh, and on all occasions evince the supremacy of **REASON** over **SENSE**.

Andrew, his brother, casting a net into the sea, for they were fishermen; and he said, Come after me, and I will make you fishers of men. They followed him. When he had gone a little farther, he saw James, the son of Zebedee, and John his brother, who were in the ship mending their nets; they left their father in the ship, with hired servants, and went after him.

21. They went into Capernaum, and he taught in the synagogue, on the sabbath. And they were astonished at his doctrine.

23. There was a man in the synagogue with an unclean spirit, and Jesus commanded him to come out of him, which he did. And they were all amazed, saying, What new doctrine is this? even unclean spirits obey him. And his fame spread throughout all the region of Galilee.

29. When they had come to the house of Simon and Andrew, with James and John, they found Simon's wife's mother sick of a fever. Jesus took her by the hand, and the fever left her. He also healed many that were sick of divers diseases, and cast out many devils. He then retired to a solitary place and prayed.

36. Simon and those that were with him followed him, and told him that every body sought him: but Jesus said, Let us go into other towns and teach there. And he preached in the synagogues throughout Galilee.

40. Then a man with a leprosy came to him and beseeched him to cure him: Jesus put forth his hand, and the man was healed. He charged the man to show himself to the High Priest, and act according to law; but the fame of this act was rumoured abroad, so that Jesus could no longer teach openly in the city. He, there-

## DOCTRINE,

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 THE **Word of GOD** = REASON,
 

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*Spiritual, or Heavenly.*

## HISTORY,

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 THE **Word of MAN** = SENSE,
 

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*Material, or Earthly.*

fore, retired to a desert place, where multitudes came to hear him.

## CHAPTER II.

1. Shortly afterwards, Jesus went to Capernaum : when it was known that he was in the house, more persons came to him than the house could contain, and he preached the Gospel to them. They then brought to him a man sick of the palsy ; but, as they could not enter at the door, they unroofed the house, and let down the bed with the sick man.

5. Jesus said unto the sick man, Thy sins are forgiven thee. The Scribes, who were present, said : This man speaks blasphemies, for God only can forgive sins. But, when Jesus perceived that they reasoned thus, he said : Is it easier to say to the sick man, thy sins are forgiven thee, or, arise, take up thy bed, and walk ; for the Son of Man hath power on earth to forgive sins. The sick man was healed, at which they all marvelled.

13. He then went to the sea-side, and taught the multitude. On his way thither, he saw Levi, the son of Alphæus, sitting at the receipt of customs : he said to him, Follow me, and he did.

16. The Scribes and Pharisees, seeing him eat and drink with publicans and sinners, said to his disciples, How is this ? but, when Jesus heard it, he said, I come not to call the righteous, but sinners, to repentance.

18. The disciples of John and the Pharisees used to fast ; but the disciples of Jesus did not. Jesus explained this by saying, They need not fast while I am with them.

23. As Jesus and his disciples went through the corn-fields, on the sabbath-day, they plucked the ears and ate. The Pharisees said to him,

## DOCTRINE,

THE Word of GOD = REASON,

*Spiritual, or Heavenly.*

## HISTORY,

THE Word of MAN = SENSE,

*Material, or Earthly.*

Why do ye that on the sabbath which is not lawful? He replied, Have ye never read what David did, when he and those that were with him were hungry — that they ate the show-bread in the house of God, which was not lawful?

## CHAPTER III.

1. JESUS taught again in the synagogue, and there was a man with a withered hand. Now they watched him, whether he would heal him on the sabbath, in order that they might accuse him. But Jesus said to them, Is it lawful to do good or evil on the sabbath?

5. He then said to the man, Stretch forth thine hand, and his hand was restored like the other. Upon which the Pharisees took counsel how they might destroy him; but Jesus withdrew to the sea, and a great multitude, from Galilee, and Judea, and the neighbourhood, followed him.

9. Jesus desired his disciples to procure a small ship, as the throng was so great. Then he went up into a mountain, and took twelve disciples with him, that he might send them forth to preach, and to have power to heal.

The following are the names of the twelve Apostles.

1. Simon, surnamed Peter.
2. James, the son of Zebedee.
3. John, the brother of James.
4. Andrew.
5. Philip.
6. Bartholomew.
7. Matthew.
8. Thomas.
9. James, the son of Alphæus.
10. Thaddæus.
11. Simon, the Canaanite.
12. Judas Iscariot, who betrayed Christ.
22. The Scribes came down from

## DOCTRINE,

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THE **Word of GOD** = REASON,

---

*Spiritual, or Heavenly.*

24. A kingdom divided against itself cannot stand.

35. Whosoever does the will of God is my brother, my sister, and my mother.

3. The parable of the sower implies that good principles, being cultivated in a good heart, bring forth abundantly good actions; but, on the contrary, good principles are thrown away upon a bad heart, and, as man improves or neglects his *soul*, so shall he be rewarded or punished in the world to come. In this way, this sublime doctrine is levelled to the meanest capacity. The "WORD OF GOD" implies the laws of *pure REASON*; and the inclinations of *SENSE* are signified under Satan, which is the impurity of humanity, or the "WORD OF MAN." All the other parables have a similar tendency.

## HISTORY,

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THE **Word of MAN** = SENSE,

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*Material, or Earthly.*

Jerusalem, and said, He hath Beelzebub, for he casts out devils by the prince of devils. But he said unto them, How can Satan cast out Satan? He then spake many parables in explanation.

31. His mother and his brethren then came and called him, but Jesus said, Who is my mother, or my brethren?

## CHAPTER IV.

1. He began again to teach by the sea-side, but the multitude was so great, that he entered into a ship, while the people were on land. He taught them many things in parables.

14. Christ explains the parable of the sower to his Apostles thus: The sower soweth the word of God, but Satan cometh and taketh away the word that was sown in men's hearts; that is, the cares, deceitfulness, and riches, of this world choke the word, and it becomes unfruitful. And in this manner did Christ expound all his doctrines.

35. In the evening of the same day, he went into a ship, to go to the other side; and, while he was asleep, a great storm arose, so that those in the ship were in great danger: and they awoke Jesus, and he instantly rebuked the wind, and there was a great calm.

## CHAPTER V.

1. When Christ came out of the ship, on the other side of the sea, in the country of the Gadarenes, a man out of the tombs met him, having an unclean spirit, which tormented him much. But, when he saw Jesus afar off, he ran and worshipped him. Christ healed the man, and sent the unclean spirit, with others of his kind, into a herd of swine, who ran violently down a steep place into the sea, and were choked.



## DOCTRINE,

THE Word of GOD = REASON,

*Spiritual, or Heavenly.*

## HISTORY,

THE Word of MAN = SENSE,

*Material, or Earthly.*

20. When the man was restored to his right mind, he went to Decapolis, and published his remarkable cure. Jesus then returned across the sea, and, when many people were gathered around him, Jairus, a ruler of the synagogue, fell at his feet, saying, My daughter is at the point of death; pray come and lay thy hands on her, and she shall live. Jesus went with him, and was followed by many persons. On his way, he was informed that the damsel was dead. But Christ said, Be not afraid, only believe. He took with him only Peter, James, and John, and, taking the damsel by the hand, he said unto her, Arise! and she arose and walked about.

25. As Jesus was proceeding to the house, there was a woman in the crowd who had been afflicted with an issue of blood for twelve years, which could not be cured. Hearing of the fame of Jesus, she said, If I can but touch the hem of his garment I shall be healed; and she immediately became whole.

## CHAPTER VI.

1. Jesus now went into his own country with his disciples, and, on the sabbath, he taught in the synagogues, at which the people were astonished, and said: Is not this the carpenter, whose mother is Mary, and whose brothers are James, Joses, Juda, and Simon? and are not his sisters here with us?

4. But Jesus said, A man is no prophet in his own country, or in his own house, for there he could do no mighty work but heal a few sick folks.

6. He, therefore, went about the villages teaching, and sent his disciples two by two, with power over unclean spirits, to teach, telling them

## DOCTRINE,

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 THE **Word of GOD** = REASON,
 

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*Spiritual, or Heavenly.*

12. Repent ye!

## HISTORY,

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 THE **Word of MAN** = SENSE,
 

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*Material, or Earthly.*

to provide nothing for their journey but a staff, neither bread nor money. In those cities where you are not well received, when you depart, shake off the dust from your feet in testimony against them.

13. They cast out many devils, and healed many sick persons by anointing them with oil.

14. And when King Herod heard of the fame of Jesus, he said, It is John the Baptist who is raised from the dead, the same whom I beheaded. But Herod was enraged against John, because he said it was unlawful for him to marry Herodias, who was his brother Philip's wife, and, on this account, he sought to kill him.

21. Herod, on his birthday, made a great feast, at which the daughter of Herodias so delighted the king that he bound himself by *an oath* to grant her whatever she might ask. By the direction of her mother, she asked for the head of John the Baptist. The king immediately sent an executioner to the prison, and commanded that John's head be brought in a charger, and presented to the damsel, who gave it to her mother.

29. When the disciples heard of it, they took his corpse and laid it in a tomb.

32. Jesus and his apostles departed privately by ship into a desert place, that they might commune together. But the people seeing them depart ran on foot and overtook them. So that when Jesus landed he found a great multitude, and was moved with compassion towards them, for they were as sheep without a shepherd, and he taught them many things.

35. The day being far spent, his disciples came to him and said, Send them home; as this is a desert place, we cannot provide for them. But

## DOCTRINE,

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THE **Word of GOD** = REASON,

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*Spiritual, or Heavenly.*

## HISTORY,

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THE **Word of MAN** = SENSE,

---

*Material, or Earthly.*

Jesus said, Give ye them to eat. He then inquired what provision they had, and they replied, Five loaves and two fishes. He then commanded them to sit down on the grass; and, having blessed the loaves and fishes, he gave them to his disciples to distribute to the multitude, and they did eat and were satisfied. The number of persons were about five thousand, and, after the repast, they took up twelve baskets of fragments.

46. And, when he had dispersed the multitude, he went into a mountain to pray. In the evening, Jesus saw from the land the ship in the middle of the sea, and they were toiling in rowing, for the wind was contrary. About the fourth watch of the night, Jesus walked upon the sea, and would have passed them; but they supposed it to be a spirit, and cried out. Jesus immediately talked with them and said: Be of good cheer, it is I; be not afraid. He then went into the ship, and the wind ceased.

53. And when they were come to Genesareth, they brought those that were sick to be healed. And in the different villages and cities they laid the sick in the streets, and those that touched only the border of his garment were made whole.

## CHAPTER VII.

15. Not that which goeth into the mouth defileth a man, but that which cometh out of his mouth, namely, Deceit.

21. What proceedeth from within comes from the heart, namely, evil thoughts: hence result adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, blasphemy, pride, fool-

1. Then some Scribes and Pharisees came from Jerusalem, and, when they saw Christ's disciples eat bread with unwashed hands, they found fault; for, according to the traditions of the elders, the Jews must not eat unless they wash their hands and their household utensils. Christ replied, Ye hypocrites, you honour me with your lips, but your heart is far from me: you substitute the traditions of men for the commandments of God.

## DOCTRINE,

THE **Word of GOD** = REASON,*Spiritual, or Heavenly.*

ishness; all these evils defile a man. Ye honour God with your lips, but your heart is far from him. Ye substitute the "WORD OF MAN" for the "WORD OF GOD."

## HISTORY,

THE **Word of MAN** = SENSE,*Material, or Earthly.*

24. Jesus then arose, and went into a house in the neighbourhood of Tyre and Sidon, where he desired to remain private. But his fame was such that it was soon known; and a woman, who had a child afflicted with an evil spirit, came to him, and besought him to cast out the devil from her daughter.

27. Jesus said to the woman, Let the children first be filled, for we should not take the children's bread and give it to the dogs. True, Lord, replied the woman, yet the dogs eat the children's crumbs. Christ then said, For this saying the devil is gone out of thy daughter. And when she got home, she found her daughter cured, and lying on the bed.

31. When Jesus left Tyre and Sidon, he went to Decapolis, where a man, who was deaf and had an impediment in his speech, was brought to him; he put his fingers into his ears, and spit, and touched his tongue, and the deaf man became immediately healed. He charged them to tell no one, but the more he charged them the more they spread his fame.

## CHAPTER VIII.

1. Jesus took compassion on the multitude, who had been with him three days without any thing to eat. He asked his disciples what provision they had, and they said, We have seven loaves and a few small fishes. Christ commanded the multitude, amounting to about four thousand, to sit down on the ground: he then distributed the loaves and fishes to his disciples, and they gave them to the people, who ate till they were all satisfied. After the meal was ended, they took up seven baskets of fragments. He then sent them away.

10. Jesus now entered a ship with his disciples, but they had forgotten to take bread for the voyage, having

## DOCTRINE,

THE **Word of GOD** = REASON,*Spiritual, or Heavenly.*

## HISTORY,

THE **Word of MAN** = SENSE,*Material, or Earthly.*

only one loaf. But Jesus overheard them talking on the subject, and said, Will you never understand? are your hearts yet hardened?—Do ye not remember when I distributed the five loaves to the five thousand, how many baskets of fragments were taken up?—They replied, Twelve. And when the seven loaves were distributed to the four thousand?—and they said, Seven. How is it then that you do not understand?

22. When Christ was come to Bethsaida, a blind man was brought to him to be cured. He spit on his eyes, and asked him if he saw. He said, The men appear like trees walking. Christ then put his hands upon his eyes, and he was restored to sight.

27. As Jesus and his disciples were on their way to Cæsarea Philippi, he asked his disciples who the people thought he was. They told him John the Baptist, but some said he was Elias, and others that he was one of the prophets. Christ then said, Who do you think I am? Peter replied, Thou art the Christ. He then charged them to tell no one.

31. Jesus now told his disciples that he must suffer much on account of the doctrines he taught; nay, even death! But Peter rebuked him. Christ then turned to his disciples, and said to Peter, Get thee behind me, Satan, for you are more eager after the things of men than the things of God.

35. It is wrong to think more of this world than of the next.

36. What does it profit a man to gain the whole world, if he loses his own *soul*? Or what shall a man give in exchange for his soul?

## CHAPTER IX.

1. Six days after this, Jesus went into a high mountain, and took with him Peter, James, and John, and was transfigured before them. Peter said to Jesus, Master, is it good for us to be here? And, while he was speaking, a cloud overshadowed them, and a voice out of the cloud said, This is



## DOCTRINE,

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THE **Word of GOD** = REASON,

---

*Spiritual, or Heavenly.*

41. He that doeth the will of God shall be rewarded hereafter.

## HISTORY,

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THE **Word of MAN** = SENSE,

---

*Material, or Earthly.*

my beloved son, hear him. The disciples were frightened; but, when they looked round, they saw only Jesus with themselves, who charged them to tell no one what they had seen.

17. When they had descended from the mountain, a man brought his son to Jesus to be cured, saying, He hath a dumb spirit, whom the disciples have not been able to cure. Jesus then asked, How long is it that the child has been thus afflicted? From a child, was the reply. Jesus rebuked the foul spirit, saying, I charge thee come out of him, and the man's son was immediately cured. But Jesus desired that no man should know it.

30. On their way through Galilee, Jesus taught his disciples, and told them that he should be delivered into the hands of men who would kill him, but that, on the third day, he should rise again from the dead. They, however, understood him not; and yet were afraid to ask. When they were at a house in Capernaum, he inquired the nature of their conversation on the way. Finding that they had disputed among themselves which of them should be the greatest, he called the twelve to him and said: If any man desire to be first, the same shall be last and servant of all. He then took a little child, and placed him in the midst of them, saying, Whosoever showeth the least kindness to one of such children not only respects me but reverences him that sent me.

38. John said to Jesus: Master, we saw one casting out devils in thy name, and we forbade him, because he did not follow us. But Jesus replied, Forbid him not, for he that is not against is for us.

## CHAPTER X.

1. When Jesus had come into Judea, on the other side of the Jordan, the

## DOCTRINE,

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THE **Word of GOD** = REASON,

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*Spiritual, or Heavenly.*

## HISTORY,

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THE **Word of MAN** = SENSE,

---

*Material, or Earthly.*

17. The DOCTRINE is pure *spirit*, or goodness, that is, REASON; but the Man Christ, being *matter*, as humanity, is subject to the inclinations which reside in SENSE. Hence no one is good but God, the Author of REASON.

23. Whatever sufferings we may experience in this sublunary world of trial, yet we are sure of our reward in the world to come, provided we strictly obey the dictates of the "MORAL LAW"—that is, on all occasions subject the desires of SENSE to the pure, spiritual laws of REASON.

people came to him as usual to be taught by him; and certain Pharisees, with a view to entrap him, asked him if it was lawful for a man to put away his wife. He replied, saying, What did Moses command you? They said Moses suffered divorcement. Jesus said he did this on account of the hardness of your hearts; but man and wife are one flesh, and what God hath joined together let not man put asunder.

13. They then brought young children to him that he might touch them, but his disciples rebuked them, at which Jesus was much displeased, saying, Suffer the little children to come unto me, and forbid them not; of such is the kingdom of heaven.

17. As they proceeded on their way, a man came running to him, and kneeled down, saying: Good Master, what shall I do to inherit eternal life? Jesus then said: Why do you call me good? *there is none good but one, and that is God.* But, in order to inherit eternal life, you must keep God's commandments. The man replied: All these I have observed from my youth. Yet one thing you lack. Go sell what you have, and give to the poor; then shall you have treasure in heaven. The man, however, departed sorely grieved, for he had large possessions.

23. Jesus then told his disciples how hard it was for those who are devoted to the pleasures and riches of this world to prepare themselves to enter the kingdom of heaven. Who, then, can be saved? asked his disciples. Jesus told them that every one who had left his house, brethren, and lands, for the sake of the Gospel, though he was persecuted here, should be rewarded a hundred-fold hereafter.

32. On their way to Jerusalem,

## DOCTRINE,

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THE **Word of GOD** = REASON,

---

*Spiritual, or Heavenly.*

## HISTORY,

---

THE **Word of MAN** = SENSE,

---

*Material, or Earthly.*

Jesus told the twelve what things would happen to him; that he should be delivered up to the Chief Priests and Scribes, and be condemned to death; mocked, derided, and reviled, and that, on the third day, he should rise again. Now James and John, the sons of Zebedee, asked to be permitted to sit one on the right hand and the other on the left, when Christ should be in all his glory. But Jesus said to them, You know not what you ask, nor is it mine to give. It will be given to them for whom it is prepared.

46. As Jesus and his disciples left Jericho, a great crowd followed them, and on their way they met Bartimæus, the son of Timæus, who was blind; he sat begging in the highway. When he heard that Jesus of Nazareth was passing by, he beseeched him to restore his sight, for he knew he had the power. Jesus then called him, and said to him: Go thy way, thy faith hath made thee whole. The blind man immediately recovered his sight, and followed Jesus.

## CHAPTER XI.

1. On their way to Jerusalem, when they had arrived at the Mount of Olives, he sent two of his disciples to a neighbouring village, to fetch a colt, on which no one had ever ridden, that was tied fast there, saying, If any one interrupt you, tell him that Christ has need of him. They brought the colt to Jesus, cast their garments on him, and he sat on him. In this way, Jesus entered Jerusalem, the people strewing the way with their garments and branches of trees.

12. On the morrow, as they were coming from Bethany, Jesus was hungry. But, seeing a fig-tree afar off, he hoped he might find on it

## DOCTRINE,

---

 THE **Word of GOD** = REASON,
 

---

*Spiritual, or Heavenly.*

22. "Have faith in God." It consists in the *conviction* that the *laws* of REASON are almighty in suppressing the carnal *desires* of SENSE.

25. When ye pray, forgive every one, that your father in heaven may forgive you: for if you do not forgive, neither shall you be forgiven. REASON commands us to forgive our enemies, or the first *law* of REASON would be nugatory — "*our own perfection and the happiness of others*:" nor can this obligation be reversed. It is impossible for any other person to do that which must be done by ourselves — perfect ourselves. To produce *misery* instead of *happiness* to others is to pervert the first law of REASON for some selfish gratification of SENSE.

## HISTORY,

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 THE **Word of MAN** = SENSE,
 

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*Material, or Earthly.*

some figs: he, however, found nothing but leaves, for the time of figs was not yet come. Jesus then said, So shall no man eat fruit of thee hereafter, and it withered. The disciples were astonished, but Jesus said, If you have *faith in God*, you shall have power to do more than this.

15. At Jerusalem he went into the temple, cast out those who bought and sold, overthrew the tables of the money-changers, and the seats of those who sold doves. Here he taught, saying, Is it not written that this house shall be a house of prayer, and you have made it a den of thieves? But the Scribes and Chief Priests sought how they should destroy him, because the people admired his doctrine.

27. As Jesus was walking in the temple, the Chief Priests, Scribes, and Pharisees, asked him by what authority he did all these things. Jesus said to them, If you will answer me one question, I will tell you by what authority I act. Is the doctrine of the baptism of John from heaven or of men? This question reduced them to this dilemma: If we say from heaven, he will say, why then do you not believe? and, if we say of men, the people will revolt, for they consider John to be a prophet. They said in reply, We cannot tell. Neither will I tell you by what authority I do these things.

## CHAPTER XII.

1. Now Jesus spake to them this parable, saying, A certain man planted a vineyard, and let it out to husbandmen, and went into a far country. At the proper time, he sent his servant for the fruits of the vineyard; but they beat him and sent him away empty. He then sent another servant, and they treated

## DOCTRINE,

THE **Word of GOD** = REASON,*Spiritual, or Heavenly.*

25. "In heaven they neither marry nor are given in marriage, but are angels." Things in **ETERNITY** differ essentially from things in **TIME**. In the same manner, the laws of *matter* are incongruous with the laws of *spirit*; neither are the *laws* of this world adapted to the *angels* of the world to come, nor do the *laws* of **SENSE** harmonise with the laws of **REASON**.

## HISTORY,

THE **Word of MAN** = SENSE,*Material, or Earthly.*

him worse; they threw stones at him and wounded him: and he again sent another servant, but they killed him. He then sent his well-beloved son, saying, They will surely reverence him, but the husbandmen said, This is his heir, we will kill him, and the inheritance will be ours. They actually killed him, and threw him out of the vineyard. Now what should the lord of the vineyard do? He should destroy the husbandmen, and give the vineyard to others.

13. Certain of the Pharisees were sent to Jesus to try to ensnare him, and they asked him if it was lawful to give tribute unto Cæsar: but Christ, knowing their intention, said, Bring me a penny: he then asked them whose image and superscription was on it, and they replied Cæsar's. Jesus then said to them: Render to Cæsar the things that are Cæsar's, and to God the things that are God's.

18. Then the Sadducees came to him, and endeavoured to puzzle him regarding the resurrection, saying, Master, Moses has written that if a man's brother dies before his wife, and leaves no issue, his brother should marry the widow to raise up children. Now there was a certain man who died childless, and his brother married the wife of the deceased, and he also died without issue, and the next brother married her, and so on for seven brothers.

We wish to know, in the case of resurrection, whose wife she would be accounted? Jesus retorted upon them, saying, You do not understand the Scriptures; for, in the other world, they neither marry, nor are given in marriage, but are as *the angels which are in heaven*.

27. One of the Scribes then asked him which was the first commandment of all. In reply, Jesus gave



## DOCTRINE,

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THE **Word of GOD** = REASON,

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*Spiritual, or Heavenly.*

29. The Lord our God is one Lord. Thou shalt love God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and thou shalt love thy neighbour as thyself. On all occasions, not only acknowledge the supremacy of the "MORAL LAW" planted in your REASON by the eternal and omnipotent God, but suppress every desire that this supreme *law* forbids the indulgence of, and you will at the same time repress all the irregular desires of SENSE, and evince the most perfect, *pure*, and spiritual love for your Heavenly Father.

32. Be ever prepared to enter into the kingdom of eternity, for you know not when your hour will come. Heaven and earth shall pass away, but the DOCTRINE, which is the principle of REASON, being out of TIME and SPACE, and residing wholly in ETERNITY, never can.

## HISTORY,

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THE **Word of MAN** = SENSE,

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*Material, or Earthly.*

them the doctrine, as on the other side. And the Scribe said to him: Well, Master, thou hast said the truth, for there is but one God, and to *love him with all thy heart* and thy neighbour as thyself is far better than all the burnt offerings and sacrifices. After this no one dared question him.

36. While Jesus was teaching in the temple his new doctrine, he said, Beware of the Scribes, who love pomp and show, and make long prayers for a pretence. Many now cast money into the treasury; but there came a poor widow, who threw in two mites, which are equal to one farthing; and Jesus said, This trifle is of more worth than all that has been cast into the treasury, for they gave of their abundance, but she has given her all.

## CHAPTER XIII.

1. When Jesus was sitting on the Mount of Olives, conversing with Peter, James, John, and Andrew, he foretold many things that were to happen, and desired them to take heed for themselves, as they would be persecuted for preaching the Gospel among the nations.

22. At that time, many false prophets and false Christs shall arise, and show signs and wonders to seduce the people; but I caution you to recollect what I have told you, and put no faith in them. Heaven and earth shall pass away, but my *doctrine* shall not pass away.

## CHAPTER XIV.

1. As the feast of the Passover was near, the Chief Priests and Scribes sought how they might take Jesus by craft and put him to death. They deliberated among themselves, saying, If we seize him on the day

## DOCTRINE,

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THE **Word of GOD** = REASON,

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*Spiritual, or Heavenly.*

23. "This is the New Testament." The "Old Testament" implies the Books of Moses, which do not sufficiently unfold the views of the Creator. The Christian *dispensation* so thoroughly and completely develops the nature of "PRACTICAL REASON," with all its perfectly *pure* and *divine laws* — which are a sure guide to the eternal Kingdom of Heaven — so as to leave nothing more to be required by man for the salvation of his *soul*. The more centuries elapse the more this truth will be confirmed, and the more scientifically this *dispensation* is treated the more satisfactory will be the CONVICTION of the *truth* of this ever-during "DIVINE REVELATION."

## HISTORY,

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THE **Word of MAN** = SENSE,

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*Material, or Earthly.*

of the feast, the people will make an uproar.

3. While Jesus was in Bethany, at the house of Simon the leper, a woman came to Jesus to anoint him with a precious ointment. But some of the disciples said, Would it not be better to sell this ointment, and give the money to the poor? But Jesus said, Let the woman alone; she hath done a good work, and, wheresoever this Gospel is preached, this will be a testimony to her.

10. Judas Iscariot, one of the twelve, went unto the Chief Priests to betray him, and they agreed to give him money.

12. The disciples now asked Jesus where he would eat the Passover; and he directed them to a house in the City, where they all met. And while they were at meat, Jesus said, One of you will betray me: they all became sorrowful, and inquired individually which it was. Jesus said, He that dippeth with me in the dish. Jesus then took the bread and the wine and blessed it, and gave it to his disciples, saying: This is my body and my blood of the "*New Testament*," which is shed for many: and, when they had sung a hymn, they went to the Mount of Olives.

27. Jesus then told them they would be offended with him because of his new doctrine, as it would involve them all in trouble. Peter said, Although all shall be offended, yet will not I. But Jesus said, Nay, even this very night, before the cock crows twice, thou shalt deny me thrice. Peter said more vehemently, If I should die with thee, I will not deny thee, to which they all assented.

32. And when they had come to Gethsemane, he said to his disciples, Sit here, while I go and pray; he

## DOCTRINE,

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 THE **Word of GOD** = REASON,
 

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*Spiritual, or Heavenly.*

37. Pray not to be led into temptation: the spirit is indeed *pure*, but the flesh is weak.

## HISTORY,

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 THE **Word of MAN** = SENSE,
 

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*Material, or Earthly.*

took with him Peter, James, and John, and said unto them, My soul is exceedingly heavy, remain here and watch. Jesus fell on the ground and prayed that the hour might pass from him. Father, all things are possible with thee — take away this cup—yet, nevertheless, not as I will, but as thou wilt. When he rose from prayer, he found his disciples asleep, and said to Simon Peter, Could not you watch for one hour? He went a second time to pray; and, on his return, he found them again asleep. After he had prayed the third time, he said to them, You may now sleep on, for I am betrayed into the hands of sinners. Let us now go, for he that betrayeth me is at hand. While Jesus was speaking, Judas, accompanied by a great multitude, armed with swords and staves, from the Chief Priests and the Scribes, came and said, He that I shall kiss is he; take him and lead him away. One that stood near Christ drew his sword, and struck a servant of the High Priest, and cut off his ear.

48. Jesus said to them, You are come armed, as if you had come to take a thief. When I was daily teaching in the temple, you did not seize me: on this his disciples forsook him and fled. They took Jesus, and led him to the High Priest, where were assembled the Chief Priests, and Elders, and Scribes. Peter followed them afar off, even to the palace of the High Priest, and mixed with the servants.

55. The Chief Priests and all the Council sought for witnesses, in order to put him to death, but found none, for the false witnesses contradicted themselves. The High Priest then asked him if he was Christ, the Son of God, and Jesus said, I am. Then the High Priest said, We need

## DOCTRINE,

THE **Word of GOD** = REASON,*Spiritual, or Heavenly.*

## HISTORY,

THE **Word of MAN** = SENSE,*Material, or Earthly.*

no further witness; this blasphemy is enough: and they found him guilty of death.

65. They now began to revile and ill use him, and the servants struck him. One of the maids of the High Priest came to the apartment where Peter was warming himself, and said to him, You were with Jesus of Nazareth: but he denied it, saying I neither know nor understand what you say, and immediately he went out into the porch, and the cock crew. He was accused a second time; he still denied it. The third time he was accused, he began to curse and swear, saying, I know not the man of whom you speak. The second time the cock crew, he remembered the words of Christ, and wept bitterly.

## CHAPTER XV.

1. The next morning, the Chief Priests held a council, bound Jesus, and sent him away to Pilate, who asked him if he was the King of the Jews. He replied, Thou sayest it. Pilate asked him many things, but yet he answered nothing.

6. At the feast of the Passover, it was customary to release a prisoner, and there was one named Barabbas, who had committed murder. Now Pilate inquired of the multitude whether he should release the King of the Jews or Barabbas, but the people said, Release Barabbas. Pilate then said, What shall I do to him whom you call the King of the Jews? and they cried out, Crucify him! Pilate said unto them, Why, what evil hath he done? But they cried out the more, Crucify him! Pilate, willing to quiet the people, released Barabbas; and, when Jesus had been scourged, he delivered him to be crucified.

## DOCTRINE,

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 THE **Word of GOD** = REASON,
 

---

*Spiritual, or Heavenly.*

## HISTORY,

---

 THE **Word of MAN** = SENSE,
 

---

*Material, or Earthly.*

46. The soldiers led him away, clothed him with purple, platted a crown of thorns and put it upon his head, saying, Hail, King of the Jews! When they had mocked him, they took off the purple, and put on his own clothes, and led him out to crucify him. They compelled Simon, a Cyrenean, who was passing by, to bear the cross to Golgotha, and, when they had crucified him, they parted his garments, casting lots for them. It was the third hour when they crucified him. On the cross they placed this superscription, **THE KING OF THE JEWS**.

27. Two thieves were crucified with him, one on the right, and the other on the left, and, as the people passed by, they wagged their heads and reviled him, saying, He that saved others cannot save himself: let Christ, the King of Israel, descend from the cross, that we may see and believe. . . And, when the sixth hour was come, there was darkness over all the land till the ninth hour.

34. At the ninth hour, Jesus cried with a loud voice, saying, My God, my God, why hast thou forsaken me? They then gave him vinegar to drink, and he gave up the ghost. The vail of the temple was rent in twain from the top to the bottom.

40. Among the persons who were looking on, were Mary Magdalene, Mary, the mother of James, and many other women, who had come with him to Jerusalem.

42. As the following day was the sabbath, Joseph, of Arimathea, begged the body of Pilate in the evening. When Pilate found that Jesus was dead, he gave the body to Joseph, who was a councillor of note. He had the body taken down from the cross, wrapped in fine linen, and deposited in a sepulchre, hewn out



## DOCTRINE,

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 THE **Word of GOD** = REASON,
 

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*Spiritual, or Heavenly.*

## HISTORY,

---

 THE **Word of MAN** = SENSE,
 

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*Material, or Earthly.*

of a rock, at the door of which a great stone was rolled. Mary Magdalene and Mary, the mother of Jesus, were present.

## CHAPTER XVI.

1. When the sabbath was passed, Mary Magdalene, and Mary, the mother of James and Salome, brought sweet spices to anoint the body of Jesus. On their way, they were debating who should roll away the stone from the door of the sepulchre; but, to their surprise, the stone was removed. On entering the sepulchre, they saw a young man sitting there, who informed them that Jesus of Nazareth had risen, and showed them the place where he had lain.

9. Now, on the first day of the week, when Jesus was risen, the first person he saw was Mary Magdalene, out of whom he had cast seven devils: but, when she said that Jesus was alive, they did not believe her. Afterward, Jesus appeared to two of them in another form as they were walking into the country: and, when they told this to the rest, neither would they believe it.

14. When the eleven disciples were at meat, he appeared before them, and upbraided them with their unbelief for doubting those who had seen him. Jesus then commanded them to preach the Gospel to every creature all over the world.

16. He that believeth shall be saved: but woe to him that believeth not. This belief is *faith*; that is, a necessary belief in **DOCTRINE** grounded in **REASON**, which commands assent from all reasonable creatures, in opposition to belief in **HISTORY**, which is a contingent credence given to the *facts* of **SENSE**, and which never can produce unanimity or scientific conviction.

## The Gospel according to St. Luke.

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### DOCTRINE,

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THE **Word of GOD** = REASON,

---

*Spiritual, or Heavenly.*

### HISTORY,

---

THE **Word of MAN** = SENSE,

---

*Material, or Earthly.*

### CHAPTER I.

1. THE account I am going to give you is such as was believed by those who were eye-witnesses of the transactions here recorded.

5. In the days of Herod, king of Judea, Zacharias, a priest, had a wife named Elizabeth, one of the daughters of Aaron: they were excellent people, but, having no children, they were desirous of issue. An angel said to Zacharias, Thy wish is heard; thy wife shall bear thee a son, and thou shalt call his name John, who shall be a great man and filled with the Holy Ghost, even from his birth. Zacharias asked how he should know this, for both himself and wife were old. The angel replied, I am Gabriel, and am sent to acquaint you with your good fortune. In token of my power, you shall be dumb, and not able to speak until these things come to pass.

22. Now, when Zacharias came out of the temple, he could not speak, but only beckon to them, by which they perceived he had seen a vision. After this Elizabeth conceived, and, in due time, brought forth a son. On the eighth day, they came to circumcise the child, and called him

## DOCTRINE,

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 THE **Word of GOD** = REASON,
 

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*Spiritual, or Heavenly.*

68. Blessed is the Lord God, for he has redeemed his people from sin, and given them salvation; so that they may serve him with holiness and righteousness all the days of their lives. The Christian *dispensation* has redeemed the world from sin, by the enlightenment produced by the "*Divine Revelation*," which is confirmed to the absolute conviction of every man's REASON. Thus is the road to Salvation clearly pointed out, and consists in submitting all the carnal desires of SENSE to the "MORAL LAW" of REASON.

## HISTORY,

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 THE **Word of MAN** = SENSE,
 

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*Material, or Earthly.*

Zacharias, after his father. But his mother said, Not so; he shall be called John. They then made signs to his father as to what his name should be, on which he wrote on a tablet that his name should be JOHN. His mouth then became immediately opened, and spoke in praise of God. This was soon rumoured all over Judea. Zacharias was filled with the Holy Ghost, and preached this doctrine, and prophesied that John should give a foreknowledge of salvation, by remission of sin, and that he should instruct the ignorant in the ways of righteousness. And John remained in the wilderness and grew strong in spirit.

26. In the sixth month of Elizabeth's pregnancy, the angel Gabriel went to Nazareth, to a virgin of the name of Mary, who was espoused to a man named Joseph. The angel said to Mary, Hail, thou art highly favoured; thou shalt conceive and bring forth a son, who shall be called Jesus. Then Mary said to the angel: How can this be, for I know not man? to which the angel replied, The Holy Ghost shall come upon you, so that the child you bear shall be called the Son of God: nay, do not marvel, for thy cousin Elizabeth hath brought forth a son in her old age. Mary then went to Elizabeth at the house of Zacharias, and told her what had happened, and she rejoiced exceedingly, saying, Henceforth all generations shall call me blessed! Mary remained about three months with her cousin Elizabeth, and then returned home.

## CHAPTER II.

1. When Cyrenius was governor of Syria, Augustus Cæsar issued a mandate that every body should be taxed. Now, every one was obliged

## DOCTRINE,

## HISTORY,

THE **Word of GOD** = REASON;THE **Word of MAN** = SENSE,*Spiritual, or Heavenly.**Material, or Earthly.*

to go into his own city to be taxed, which compelled Joseph to leave Nazareth, the city of his wife, and go to Bethlehem, where he was born. While Joseph and Mary remained at Bethlehem, Mary brought forth her first-born, wrapped him in swaddling clothes, and laid him in a manger, for the inn at which they resided was quite full.

8. The angel went to the shepherds, who were tending their flocks in the neighbourhood, and said to them, This day a Saviour is born to you. When the angel was gone, the shepherds went to Bethlehem to see if what the angel said was true: and they found Mary and Joseph there, and the babe lying in a manger, all which they made known abroad.

21. On the eighth day, when the child was to be circumcised, they called his name Jesus; and, according to the custom of the Jews, they brought the young child to Jerusalem, at the feast of purification, to offer sacrifice to the Lord. While they were in the temple, a man named Simeon took the child in his arms, and said, Lord, now let thy servant depart in peace, for I have seen thy salvation, for this child will be a light to enlighten the Gentiles. At the conclusion of the ceremony, they returned to their own city, Nazareth.

40. The child grew strong in spirit and was filled with wisdom. They now regularly attended the feast of the Passover at Jerusalem; and, when Jesus was twelve years old, on one of these occasions, he staid behind his parents, who had travelled one day's journey towards home before they missed him. They turned back again to Jerusalem in search of him, and, after three days, they found him in the temple, sitting in

## DOCTRINE,

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 THE **Word of GOD** = REASON,
 

---

*Spiritual, or Heavenly.*

3. The baptism of repentance for the remission of sins means—Bring forth fruits worthy of repentance, and you shall see the salvation of God: but woe unto those who neglect their duty to God and their neighbour!

## HISTORY,

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 THE **Word of MAN** = SENSE,
 

---

*Material, or Earthly.*

the midst of the doctors, hearing them and asking them questions.

48. The mother said to her son, Why hast thou dealt with us thus? it has occasioned great sorrow to your father and myself. But Jesus said, I was about my father's work. He then returned with his parents to Nazareth, and remained with them, increasing both in wisdom and stature.

## CHAPTER III.

1. In the fifteenth year of the reign of Tiberius Cæsar, when Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of Ituræa, and Annas and Caiaphas were High Priests, John, the son of Zacharias and Elizabeth, was preaching in the wilderness.

15. As John preached such excellent doctrine, the people doubted whether he were Christ or not. But John explained to them that one mightier than himself would come and preach a more spiritual doctrine, and would baptise with the Holy Ghost.

19. John censured Herod for marrying his brother Philip's wife, as well as for his other conduct; so that Herod put him in prison.

21. When Jesus was baptised, the Holy Ghost descended upon him in a bodily shape like a dove, and a voice was heard, saying, Thou art my beloved Son, in whom I am well pleased. At the age of about thirty, Jesus was led by the spirit into the wilderness.

## CHAPTER IV.

1. Being forty days in the wilderness, tempted by the devil, and, having eaten nothing, he became hungry. And the devil said to him, If you are



## DOCTRINE,

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THE **Word of GOD** = REASON,

---

*Spiritual, or Heavenly.*

4. Man shall not live by bread alone, but by the "Word of God."

8. Thou shalt worship the Lord thy God, and him only shalt thou serve.

12. Thou shalt not tempt the Lord thy God.

## HISTORY,

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THE **Word of MAN** = SENSE,

---

*Material, or Earthly.*

the Son of God, command this stone to be made bread.

5. The devil then took him into a high mountain and showed him all the kingdoms of the earth, saying, All these shall be thine, if thou wilt worship me. The devil then took him to Jerusalem, and set him on a pinnacle of the temple, and said, If you are the Son of God, cast yourself down.

16. Jesus now went to Nazareth, where he was brought up, and, on the sabbath, he read in the synagogue out of the book of Esaias. "The spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; to heal the broken-hearted; to preach deliverance to the captive; to set at liberty those that are bound." He then shut the book and gave it to the minister, and all eyes were fixed upon him.

22. The people wondered at the words which proceeded from him, and inquired if he was not the son of Joseph.

31. Afterwards Jesus went down to Capernaum, in Galilee, and taught them on the sabbath days, and they were astonished at his doctrine.

33. There was a man in the synagogue with an unclean spirit, and Jesus commanded him to come out of him, which he did: and they were all amazed, saying, What power and authority he hath over unclean spirits! And his fame spread through all the neighbouring country.

38. When he had come to the house of Simon, he found Simon's wife's mother was ill of a fever: Jesus stood over her and the fever left her. They brought to him many who were diseased, and he cured them and cast out many devils.

42. He then departed into a desert place and prayed, but the people be-

## DOCTRINE,

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 THE Word of GOD = REASON,
 

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*Spiritual, or Heavenly.*

## HISTORY,

---

 THE Word of MAN = SENSE,
 

---

*Material, or Earthly.*

sought him not to leave them. Jesus told them that he must preach the kingdom of God in other countries. And he preached in the synagogues of Galilee.

## CHAPTER V.

1. When Jesus was teaching near the lake of Genesareth, the crowd was very great, so that he entered the ship of Simon, and taught from thence. When he had done teaching, he said to Simon, Let down your net for a draught. But Simon said, We have toiled all night and caught nothing; nevertheless, at your request, I will do it: and the net immediately inclosed a great multitude of fishes, so that the net broke, and they were obliged to get assistance from the other fishermen, and they filled both ships, so that they began to sink.

8. When Simon Peter saw this, he was astonished, and fell down and worshipped Jesus, saying, I am indeed a sinful man. James and John, the sons of Zebedee, who were partners with Simon, were also astonished. But Jesus said, Fear not; henceforth you shall catch men: and they all followed him.

12. After this, a man full of leprosy, seeing Jesus, besought him to cure him. Christ put forth his hand, and the man immediately became clean. Jesus charged him to go to the priest and make the usual offering, but to tell no one of the cure; yet his fame went the more abroad, and great multitudes came to hear and be cured by him.

16. He then withdrew into the wilderness and prayed. Once, when Jesus was preaching, they brought a man sick of the palsy: he was lying in a bed, and they sought means to bring him, but, finding the crowd so great, they let him down through the

## DOCTRINE,

THE Word of GOD = REASON,

*Spiritual, or Heavenly.*

## HISTORY,

THE Word of MAN = SENSE,

*Material, or Earthly.*

tiling, in the midst of the people, before Jesus, who, on seeing their faith, said to the man, Thy sins are forgiven thee, and the man was immediately cured. But the Scribes and Pharisees, who were present, marvelled, and Jesus, knowing their thoughts, said unto the sick man, Arise, take up thy couch and go home. And immediately the sick man departed to his own house.

27. After this, he saw a publican, named Levi, sitting at the receipt of the customs, and he said unto him, Follow me, which he did. Levi made a great feast at his own house, where Jesus was seated with a great company of publicans. The Scribes and Pharisees remarked on this, and Jesus replied, Those who are well have no need of a physician, but those who are sick. I come, not to call the righteous, but sinners, to repentance. And they asked Jesus why the disciples of John fasted often and prayed, whereas his own disciples did not fast: and he said, Would you have the guests fast when the bridegroom is with them?

## CHAPTER VI.

21. Blessed are those who weep, for they shall hereafter rejoice, and those who meet reproach for virtue's sake, for their reward in heaven will be great; and woe unto them that neglect their moral duties.

27. Love your enemies, and do good to them who hate you. Bless

1. As Christ and his disciples passed through the corn-fields on a sabbath-day, they plucked the ears and ate the corn. Some Pharisees, hearing of this, said, Why do you that which is unlawful on the sabbath? Jesus replied, Have you not read that David, when he was hungry, ate the showbread in the house of God, which is equally unlawful?

6. On another sabbath, when Jesus was teaching in the synagogue, a man was there with a withered hand. The Pharisees took occasion to watch him, and to see if he would heal on the sabbath-day, in order that they might accuse him. Jesus, knowing their

## DOCTRINE,

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THE Word of GOD = REASON,

---

*Spiritual, or Heavenly.*

them that curse you, and pray for them that ill use you.

29. To him who smites you on one cheek, offer also the other.

31. As you would that men should do to you, do you also to them.

32. If you *merely* love and do good to those who love and do good to you, there is no merit due to you, for this is acting merely from interested motives. But love your enemies, and do good to others, without hoping for any thing in return, and great, indeed, shall be your reward hereafter.

36. Be merciful, as your heavenly father is merciful; judge not, and you shall not be judged; forgive, and you shall be forgiven. In the same proportion as you do good to others, will be your reward in heaven.

41. First correct the errors in your own conduct, before you find fault with others.

45. The good man bringeth forth abundantly good works out of the treasure of his heart.

48. The parable of the house built on a rock implies that, when virtuous principles are once firmly established in the heart of man, all the efforts of the wicked to seduce him are in vain, for his virtue is as firm as a rock.

## HISTORY,

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THE Word of MAN = SENSE,

---

*Material, or Earthly.*

thoughts, said to the man, Stand forth, and stretch out your hand; and his hand was instantly restored whole like the other. Jesus then said, Answer me one thing: Is it lawful on sabbath-days to do good or evil? to save life or to destroy it? Jesus then went into a mountain, and continued all night in prayer. In the morning, he called his chosen twelve, whom he called his Apostles. The following are the names?

1. Simon, also called Peter.
2. Andrew, the brother of Simon.
3. James.
4. John.
5. Philip.
6. Bartholomew.
7. Matthew.
8. Thomas.
9. James, the son of Alphæus.
10. Simon, called Zelotes.
11. Juda, the brother of James.
12. Judas, the brother of James.
12. Judas Iscariot, who was also the traitor.

17. Jesus, in company with the twelve, descended to the plain, where they were soon surrounded by a great multitude from Jerusalem and its neighbourhood, who came to hear him and to be cured of their diseases.

20. Jesus then taught the multitude this doctrine.

## CHAPTER VII.

1. When Christ had ended all these sayings, he went to Capernaum, where dwelt a centurion, whose servant was dying; and, when he heard that Jesus was come, he sent the elders of the Jews to him, to beseech him to come and cure the man. As they were proceeding to the centurion's house, they met some of his friends, who were sent to say he was not worthy that Jesus should enter his dwelling, and that, if he would merely say

## DOCTRINE,

THE **Word of GOD** = REASON,*Spiritual, or Heavenly.*

## HISTORY,

THE **Word of MAN** = SENSE,*Material, or Earthly.*

the word, his servant would recover. Jesus then said to the people who followed him: I have not seen such faith any where. On their return home, they found the man healed.

11. On the following day, Jesus went to the city of Nain, with his disciples, and was followed by many persons. As they approached the gate they beheld a dead man being carried out, and his mother in much grief, for he was her only son. When Jesus saw her, he had compassion on her, touched the bier, and the young man instantly rose up and began to speak; and the rumour of his fame was spread throughout all Judea.

19. At this time, John the Baptist sent two of his disciples to Christ to inquire if he was the expected Messiah, or if they were to look for another. Jesus said to them, Tell John what things you have heard and seen: how the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have the Gospel preached to them.

24. When the messengers of John had departed, Jesus explained to the people the nature of John's mission—that he was sent before him to prepare the world to receive the Word of God.

36. One of the Pharisees invited Jesus to his house; and, while they were at meat, a woman came with a box of ointment, and requested permission to anoint the feet of Jesus. The Pharisee marvelled at this, and said to himself, If this man were a prophet, he would have known that this woman is a sinner. But Jesus explained that, where there was no sin, there required no forgiveness. And he said to the woman, Thy sins are forgiven thee. And those who sat at meat with him marvelled.



## DOCTRINE,

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 THE **Word of GOD** = REASON,
 

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*Spiritual, or Heavenly.*

## HISTORY,

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 THE **Word of MAN** = SENSE,
 

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*Material, or Earthly.*

## CHAPTER VIII.

5. The parable of the sower implies that good principles, being cultivated in a good heart, bring forth abundantly good actions; but, on the contrary, good principles are thrown away upon a bad heart, and, as man improves or neglects his *soul*, so shall he be rewarded or punished in the world to come. In this way, this sublime doctrine is levelled to the meanest capacity. All good *principles* spring from REASON, and are approved by the "Moral Law;" but the inclinations of SENSE, indicated by the *evil one*, exert their influence to draw man from *virtue*, which consists in obeying the "Moral Law," out of pure reverence for its divinity. All the other parables have a similar tendency.

1. After this, Jesus, accompanied by the twelve, went to every city and village in the neighbourhood, preaching the glad tidings of the kingdom of God. He healed many women of infirmities, and cast out seven devils from Mary Magdalene. He then spake to them the parable of the sower, and explained to them that the seed meant the Word of God; but the evil one, that is, the carnal desires, come and take away the word out of their hearts, lest they should believe and be saved.

19. While Jesus was preaching to the multitude, he was told that his mother and brethren desired to see him, but they could not approach him on account of the crowd. He then said, That is my mother, and those are my brethren, who hear the Word of God and fulfil it.

22. On a certain day, Jesus and his disciples went into a ship to cross the lake. Jesus fell asleep, and there came on a great storm, so that the ship was nearly filled with water. They then awoke him, and told him they should all perish. He then arose, rebuked the storm, and there became immediately a great calm. And they all marvelled, saying, What manner of man is this?

26. When they had come to the country of the Gadarenes, they were met by a certain man who had been long afflicted with devils, and resided among the tombs. Jesus commanded the unclean spirit to come out of him. The devils besought Jesus that they might go into a herd of swine, which ran violently down a steep place into the lake, and were choked. And the man was restored to his right mind.

37. And they returned again into the country of the Gadarenes, and

## DOCTRINE,

## HISTORY,

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 THE Word of GOD = REASON,
 

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 THE Word of MAN = SENSE,
 

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*Spiritual, or Heavenly.**Material, or Earthly.*

the man that was cured begged to go with him, but Jesus desired him to go home and show what great things had been done for him. And his fame was spread throughout the country.

41. A man of the name of Jairus, who was a ruler of the synagogue, came to Jesus, and told him that his daughter, who was twelve years of age, was then dying. While he was speaking, the news was brought him that his daughter was already dead. But Jesus replied, Fear not, thy daughter shall revive. When he came to the house, he would suffer only Peter, James, and John, and the child's father and mother, to go in. He then took her by the hand, and said, Maiden, arise! and her spirit instantly came, and she arose.

44. On his way to the house, there came behind him a woman, who had had an issue of blood for twelve years, that could not be cured: she touched the border of his garment, and immediately the issue was cured.

## CHAPTER IX.

1. Jesus then called the twelve to him, and gave them power and authority over devils, and to cure diseases, and he sent them to preach the kingdom of God, directing them to provide nothing for their journey, neither bread, nor money, nor scrip. And whosoever will not receive you, when you leave that city, shake off the very dust from your feet as a testimony against them.

8. When Herod, the tetrarch, heard of all that was done by Jesus, he was perplexed, being informed that it was John the Baptist, who was risen from the dead. But Herod said, Who is this? I should like to see him, for I have beheaded John? Jesus and his disciples went privately into

## DOCTRINE,

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THE **Word of GOD** = REASON,

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*Spiritual, or Heavenly.*

24. Whoever will save his soul, must relinquish the seductions of this world; for what doth it profit a man to gain the whole world if he lose his own soul? To save your own *soul*, follow the dictates of the "Moral Law" on all occasions. Neither can you plead that you know it not—for God has planted his sacred *law* in your own REASON, and given you his *spirit of truth*—CONSCIENCE—to decide in all cases how you ought to act. Thus will you effectually crush the sinful lusts of the flesh, which are purposely engendered by SENSE, to prove your virtue and your claim to future reward in heaven.

## HISTORY,

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THE **Word of MAN** = SENSE,

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*Material, or Earthly.*

a desert place near Bethsaida. When the people knew it, they followed him, and he preached the kingdom of God to them, and healed them that were sick.

12. Towards evening, his disciples came to him and said: Send away the multitude, as this is a desert place, that they may get food and lodging. But Jesus said, Give them something to eat. They replied, We have only five loaves and two fishes, unless we go and buy meat for them. But Jesus said, Make the people (who amounted to about five thousand) sit down in companies of fifty. They did so. Jesus then took the five loaves and the two fishes, and distributed them to the disciples, and they gave them to the multitude, who ate till they were all satisfied, and they took up twelve baskets of fragments.

18. When Jesus was alone praying, he asked his disciples who the people said he was. They answered, John the Baptist; some say a prophet risen from the dead. But what say you, Peter? He said, The Christ. Then he desired them to tell no one.

52. Jesus then told his disciples that he must suffer much on account of the new doctrine which he preached.

28. Eight days after this, Jesus took with him Peter, John, and James, and went into a mountain to pray, and was transfigured before them. Peter said to Jesus, It is good for us to be here; and, while he was speaking, a cloud overshadowed them, and a voice out of the cloud said, This is my beloved son; hear him. The disciples now fell on their faces and were frightened: and they told no one what had happened.

DOCTRINE,

HISTORY,

THE Word of GOD = REASON,

THE Word of MAN = SENSE,

*Spiritual, or Heavenly.*

*Material, or Earthly.*

48. To do the will of God is on all occasions to exercise the pure, spiritual, power of REASON, with which God has endowed you, in order to suppress the irregular desires of SENSE; and this must be done to your own absolute *Conviction*, or you have not satisfied your CONSCIENCE.

59. Whoever is so wedded to the pleasures of the world of SENSE as to deny the supremacy of REASON is unfit for the kingdom of God.

37. On the following day, when they had descended from the mountain, he was met by much people. A certain man, from among them, came to Jesus, and said: I beseech you to look upon my only son, who is possessed with a devil; your disciples were unable to cure him. Jesus rebuked the unclean spirit, healed the child, and restored him to his father.

46. The disciples were disputing among themselves which of them should be the greatest; and Jesus, knowing their thoughts, placed a child by his side, saying, He who acts with kindness towards this child not only serves me but *doeth the will of Him that sent me*. John then said, Master, we saw one casting out devils in thy name, and we forbade him, because he did not follow us. And Jesus said, Forbid him not, for he that is not against us is for us.

51. When Jesus was preparing to go to Jerusalem, on his way he was met by a man who said, I will follow you wherever you go. Jesus then said to another, Follow me, but he said, Suffer me first to bury my father. Jesus said, Let the dead bury their dead; and do you go and preach the kingdom of God. Another said, I will follow thee, but let me first bid farewell to my family. Jesus said, He that is *wedded to the pleasures of this world* is unfit for the kingdom of God.

CHAPTER X.

1. After this, Jesus appointed seventy, besides his apostles, to preach the Word in every city and place. And into whatever house you enter say: Peace be unto you! heal the sick, and say that the kingdom of God is at hand. In those cities



## DOCTRINE,

THE **Word of GOD** = REASON,*Spiritual, or Heavenly.*

27. Love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and thy neighbour as thyself. The love here spoken of is *practical love*—that is, a pure, spiritual determination that the *motives* which induce our *actions* should not only be in strict conformity with the *law of REASON*—the “Moral Law”—but spring from nothing but pure reverence for this *law of God*. So commanding is *REASON* over the inclinations of *SENSE* in all good men.

29. This parable fully explains the import placed on the word *neighbour*, by Christ in his teaching, namely, not that individual merely whom chance has placed near you, but every one of God’s creatures that stand in need of assistance; and you prove yourself a neighbour by administering kind offices to him. Every creature endowed with *REASON* is the *neighbour* of every rational individual; for who can be so closely connected together as beings made by the same God, and actuated by the same *divine laws*! Thus do the pure *motives* of *REASON* assuage the sufferings of *SENSE*. “Go and do thou likewise.”

2. When you pray, say: Our Father which art in heaven, hallowed be thy name, thy kingdom come, thy will be done in earth as it is in heaven; give us this day our daily bread, forgive us our trespasses as we forgive them that trespass against us, and deliver us from evil.

## HISTORY,

THE **Word of MAN** = SENSE,*Material, or Earthly.*

where you are not well received, leave the city and shake the dust off your feet in testimony against them. And the seventy returned again with joy, saying, We have even cast out devils in thy name.

25. A certain lawyer, trying to ensnare Jesus, said, What shall I do to inherit eternal life? Jesus said to him, How do you understand the law as it is written? He explained the law as on the other side, and Jesus said, Thou hast answered rightly, do this and thou shalt inherit eternal life. But he said to Jesus, Who is my neighbour? which Jesus answered by a parable, saying, A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his raiment, and wounded him, leaving him half dead. A certain priest passed that way; and, when he saw him, went on the other side; then a Levite passed by, who came and looked on him and went his way. But a Samaritan, who was journeying that way, saw him, and had compassion on him. He went to him, bound up his wounds, and took him to an inn, saying, Take care of the invalid, and, when next I pass this way, I will defray every expense.

36. Which now of these three thinkest thou was this man’s neighbour? He replied, That who showed him kindness. Then Jesus said, Go and do thou likewise.

## CHAPTER XI.

1. As they passed a certain place, one of his disciples said unto him, Teach us to pray as John the Baptist taught his disciples. Jesus then said to them as on the other side.

14. As Jesus was casting a devil out of a dumb man, when the devil had left him, the dumb man spake:



## DOCTRINE,

## THE Word of GOD = REASON,

*Spiritual, or Heavenly.*

7. Ask and it shall be given to you, seek and you shall find: that is, whoever in the purity of his heart sincerely seeks the paths of virtue and stedfastly avoids vice, his efforts to attain this sublime object will be assisted by the inward and spiritual grace which your heavenly Father will impart to you. This is effected by PRACTICAL REASON, which not only originates the *law* of God, but also furnishes rules for the performance of our *moral duties*, which are confirmed by that *spirit of truth*, CONSCIENCE, and thus are we assured that we have performed our duty, and constantly kept the desires of SENSE in due subjection to the *Commandments* of REASON.

28. Blessed are they that hear the Word of God and keep it; that is, conscientiously adhere to the dictates of *moral* or PRACTICAL REASON.

33. Lay up for yourselves treasure in heaven, which cannot be taken from you. When virtuous principles have struck deep in your heart, the seductions of vice cannot eradicate them.

37. Always be prepared to enter the kingdom of heaven, as you know not when your soul may be demanded of you. This can only be effected by walking with the *law* before you—that is, on all occasions fulfilling your *moral duties*, by convincing yourself of the supremacy of REASON, and of the due subjection of the desires of SENSE.

## HISTORY,

## THE Word of MAN = SENSE,

*Material, or Earthly.*

but some, with a view to entrap him, said, He casteth out devils through Beelzebub, the chief of the devils. But Jesus, knowing their thoughts, said, A kingdom divided against itself cannot stand. How, then, if Satan be divided against himself, can his kingdom stand? But, if God cast out devils, you may be sure the kingdom of God is upon you. He that is not with me is against me.

37. A certain Pharisee invited Christ to dine with him; but, when he sat down to table, he marvelled that he did not wash himself before he sat down to dinner. But Jesus said, You Pharisees make clean the outside of the cup and platter, while the inward man is full of wickedness. You pay attention to trifles, and pass over the love of God.

## CHAPTER XII.

1. There was once an immense multitude of people collected, and Jesus spake a parable to them, saying, There was a certain rich man whose grounds brought forth most abundantly, so that he had no room to stow away his fruits. He then said to himself, I will pull down my barns and build larger, and, having so much store by me, which will last me many years, I will take my ease, eat, drink, and be merry. How very inconsiderate was this man, placing his whole dependence on the things of this world, and neglecting the salvation of his soul! Jesus said, This very night thy soul may be demanded of thee, and then what becomes of all thy treasures?

## CHAPTER XIII.

1. Some that were present told Jesus of the Galileans, whose blood

## DOCTRINE,

THE **Word of GOD** = REASON,*Spiritual, or Heavenly.*

6. The parable of the fig-tree implies that, though man may have strayed from the paths of virtue, yet he may be reclaimed; and it is right to give him every opportunity to repent of his evil ways, and save his soul alive. This regeneration is felt in our CONSCIENCE, when we are convinced of the *sincerity* and *purity* of the motives which actuate our conduct, and render it conformable to the laws of PRACTICAL REASON, by which alone the carnal desires of SENSE can be restrained. This victory is the essence of virtue.

24. Vice is very seducing; Virtue demands sacrifices: but yet avoid vice and love virtue.

28. You will lament your folly when it is too late, in not having prepared to enter the kingdom of God; which can only be effected by a strict performance of your duties on all occasions, ever keeping in view that all the desires of SENSE must be regulated by REASON.

## HISTORY,

THE **Word of MAN** = SENSE,*Material, or Earthly.*

Pilate had spilt. And he said, Do you suppose that they were sinners above others, because they were sufferers? I tell you they were not; but, unless you repent, you will perish. Or do you suppose that the eighteen, who perished by the fall of the tower of Siloam, at Jerusalem, were greater sinners than the rest of the inhabitants of that city? I tell you they were not! but, unless you repent, you will perish.

9. Jesus then spake this parable. A certain man had a fig-tree in his vineyard, which failed of producing fruit for three successive years. He then gave orders that the tree should be cut down, being quite useless. But the man who tended the tree said, Give it another year's trial. I will dig about and manure it; then, if it does bear fruit, well: if not, cut it down.

11. Jesus now cured a woman who had been afflicted eighteen years with an evil spirit. And, because this happened on a sabbath-day, the rulers of the synagogues sought to destroy him, saying, There are six days in which men ought to work. But Jesus said to them, You hypocrites, who, amongst you, if he were to lose his ox, or his ass, would not seek him on the sabbath-day?

22. Jesus then passed through many villages and cities in his way to Jerusalem, teaching the Gospel. But some of the Pharisees came to him, and told him to depart, or Herod would kill him. But Jesus said, I must do my duty, let the consequences be what they will, exclaiming, O Jerusalem! — O Jerusalem! who destroyest the prophets who are sent to benefit thee!

## CHAPTER XIV.

1. When Jesus went into the house of one of the Pharisees, on a sabbath-

DOCTRINE,

THE Word of GOD = REASON,

*Spiritual, or Heavenly.*

11. Whosoever exalteth himself shall be abased; and he who humbleth himself shall be exalted.

12. Do nothing with the hope of a recompence, but act entirely from disinterested motives and the purity of the heart, and your reward will be with your heavenly Father in the world to come. The very contemplation of a reward is the complete destruction of *Morality*, which says — Obey the law of your own REASON, out of pure love and reverence for the law of God, and bury Satan, who opposes through the inclinations of SENSE.

26. The love of God must exceed that with which a father loves his son, or a mother loves her daughter; nay, it must exceed that with which you cherish your own life. Nothing should tempt you to forego strict obedience to the "Moral Law."

7. There will be more joy in heaven over one sinner that repenteth, than over ninety and nine good men who need no repentance.

HISTORY,

THE Word of MAN = SENSE,

*Material, or Earthly.*

day, to eat bread, they watched him, to see if he would offend against the law. There was a man among them who had the dropsy, and Jesus said to them, Is it lawful to heal on the sabbath-day? but they made no reply. Jesus immediately healed the man.

7. Jesus then spake this parable to them: When you are bidden to a wedding, do not sit down in the highest rooms nor in the best places, lest some one more honourable than yourself come to the feast, and you are requested to give place to him. Jesus then said, The kingdom of heaven is like unto a certain man who gave a great supper, and invited many guests. But, when the feast was ready, all made excuses: one saying he had bought a piece of ground, and must needs go and see it; another said he had bought five yoke of oxen, and must go and prove them; another said he had married a wife, and, therefore, could not come. When the host was informed of their excuses, he ordered his servants to bring whomsoever would come, for many are invited that neglect the call.

CHAPTER XV.

1. At this time, amongst others, many publicans and sinners came to hear Jesus; which the Pharisees and Scribes remarked, saying, This man receiveth sinners, and eateth with them. Then Jesus spake this parable to them, saying, Who amongst you, having a hundred sheep, if he loses one of them, will not leave the ninety and nine, and go in search of the lost sheep; and, when he has found it, rejoice on the occasion with his neighbours?

11. Jesus then said to them, There was a man who had two sons; the

## DOCTRINE,

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THE **Word of GOD** = REASON,

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*Spiritual, or Heavenly.*

## HISTORY,

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THE **Word of MAN** = SENSE,

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*Material, or Earthly.*

younger one requested his father to give him at the present time the portion he intended for his maintenance. Having received it, he went into a distant country, and wasted all his substance in riotous living. At length he was so reduced that he gladly accepted an offer to tend swine. But there arose a great famine in that land, and he was glad to feed with the hogs. He then reflected on his situation, and said within himself, How many hired servants doth my father keep, that have more bread than they can eat, while I am perishing with hunger! I will even go to my father, and acknowledge my error, and solicit his forgiveness. But his father, seeing him approach, ran to meet him, and forgave him all, saying, Now let us rejoice, for I have found my lost son. The elder brother, on hearing this, became angry, and was envious of the favour bestowed on his brother.

## CHAPTER XVI.

9. Though it is impossible to pass through this life without having communication with the designing, yet he that is faithful in the least trust that is reposed in him is also faithful in trusts of more importance; and he that is unfaithful in the concerns of this world, how much less is he to be depended on in spiritual love and truth!

15. But God knoweth your hearts, for that which is highly esteemed among men is an abomination in the sight of the Lord. Your own "CONSCIENCE," which is a messenger from

1. Jesus then told his disciples this parable: There was a certain rich man, whose steward was accused of wasting his goods. He called the steward to him, and ordered him immediately to make up his account, as he should instantly discharge him. The steward then said within himself, What shall I do? I cannot dig; and to beg I am ashamed. I am resolved what to do, when I am put out of my stewardship; I will make friends of my lord's debtors, that they may receive me into their houses. Accordingly, he debited them with less sums than they actually owed his employer. And the Lord commended the unjust steward; because he had displayed prudence by ingratiating himself with the children of this world.

16. Until the time of John the



## DOCTRINE,

THE **Word of GOD** = REASON,*Spiritual, or Heavenly.*

God, will always tell you truly whether or not you have strictly obeyed the law of REASON, and suppressed the desires of SENSE.

17. The purity of Morality is such that it forces the conviction of its truth on every rational creature; and whoever acts up to its divine precepts is sure of his reward in the kingdom of eternal bliss. Reverence for this law of PRACTICAL REASON will ensure the complete victory over the seducements of SENSE.

## CHAPTER XVII.

4. Forgive one another, and your Father in heaven will forgive you. You are required to do your duty quite disinterestedly, otherwise your conduct is not moral, nor are you acceptable in the sight of God. When you are convinced that REASON rules your motives, you are sure that SENSE is kept within due limits.

21. Morality, or the duties of virtue, can exist only in reasonable creatures, for it is a reference of the motive of an action to the MORAL LAW, which is founded in the Reason of Man. Its dictum is "Act in such a manner that the motive of the action may be fit for a universal law, that is, be morally good on all occasions, whatever may be the consequence." REASON commands this line of conduct, and thus is the "*Kingdom of God within you*;" and, if acted up to, you have subdued the sinful lusts of the flesh originated by SENSE.

## HISTORY,

THE **Word of MAN** = SENSE,*Material, or Earthly.*

Baptist, the Mosaic law and the prophets were the prevailing doctrine. But, since that time, the kingdom of God is preached; and it is easier for heaven and earth to pass away than one tittle of the *new doctrine* to fail.

19. Lazarus, the beggar, solicited alms from a rich man, who fared sumptuously every day. They both departed this life; but the rich man met his torments in hell, while the poor man was rewarded in heaven.

1. Jesus then said to his disciples, It is impossible to pass through life without both giving and receiving offence; yet, take heed to yourselves, for if your brother offend you very many times, and at length is sorry for his conduct, you shall forgive him.

10. You who do not the things that are commanded you are unprofitable servants.

11. As Jesus was on his way to Jerusalem, he passed through Samaria and Galilee: and, in a certain village, he was met by ten men who were lepers, and they begged Jesus to cure them, which he instantly did. One of them, who was a Samaritan, returned fervent thanks for his cure. But Jesus said, Were there not ten cured, and where are the nine? But they were not found to give thanks to God for the blessing.

20. The Pharisees then asked Jesus by what sign they should know when the kingdom of heaven was at hand. But he assured them, saying, *The Kingdom of God is within you, and cannot be perceived by any outward sign.* I, however, shall suffer many things, because I have promulgated this new doctrine, which will never pass away.



## DOCTRINE,

THE **Word of GOD** = REASON,*Spiritual, or Heavenly.*

## HISTORY,

THE **Word of MAN** = SENSE,*Material, or Earthly.*

## CHAPTER XVIII.

11. He that exalteth himself shall be abased, and he that humbleth himself shall be exalted.

19. "No one is good but God." How can any thing be good which inhabits the sphere of TIME, where every thing is in perpetual change from its birth to its death, and where nothing can be pure!—On earth, the perfect purity of God could not exist; in heaven, which is ETERNITY, nothing but perfect purity can be found.

1. Jesus then spake a parable, which he intended as a lesson to those who trusted too much in their own righteousness. . . . In a certain city there was a judge, who feared neither God nor man, to whom a widow applied for relief against her adversary. He was unwilling to enter into the merits of her case; but he said, She is so very importunate that I must avenge her in order to obtain quiet. Shall not God avenge his elect, though he delay long with them?

10. Jesus then said, Two men went into the temple to pray; the one a Pharisee, the other a publican. The former vaunted that he was not as other men, but that he attended strictly to all the ceremonies of his religion; while the publican modestly stood at a distance, and felt an inward conviction of his unworthiness. The man who prayed in all humility went away justified rather than the other.

15. They then brought infants to Jesus that he might touch them, and his disciples rebuked them. But Christ said, Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.

18. A certain ruler came to Jesus, and said, Good Master, what shall I do to inherit eternal life? Christ said to him, Why do you call me good? *No one is good but God.* When Jesus told him he must keep God's commandments, he said, This I have done from my youth. Still you lack one thing to be perfect—*sell all you have and give to the poor,* and you shall have treasure in heaven; but, when he heard this, he was sorrowful, for he was rich.

31. Jesus then told the twelve that

## DOCTRINE,

## HISTORY,

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 THE Word of GOD = REASON,
 

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 THE Word of MAN = SENSE,
 

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*Spiritual, or Heavenly.**Material, or Earthly.*

29. To enter the kingdom of heaven, you must be strictly virtuous, and keep God's commandments, which are engraved in your heart and acknowledged by your Conscience, and then you shall enjoy eternal bliss in the world to come. You must constantly walk with the *law* before you—that is, in all cases consult pure PRACTICAL REASON, and it will furnish you with the rule to suppress the improper desires of SENSE.

they must now all go to Jerusalem, for many things were yet to be accomplished; that he should be delivered over to the Gentiles and ill treated, nay, that he should be put to death: but they did not understand him.

35. When they were near to Jericho, a blind beggar, who sate by the roadside, hearing that it was Jesus who was passing by, besought him to cure him. Jesus commanded the man to come to him, and he immediately received his sight.

## CHAPTER XIX.

1. As Jesus passed through Jericho, Zacchæus, who was a publican, and in good circumstances, heard that Jesus was to pass that way, and, being anxious to see him, which he feared of accomplishing, because the crowd was so great, and he was a man of small stature, he ran before the crowd and climbed up a sycamore-tree, in order to see him. When Jesus approached the spot where he was, he called to him and said, Zacchæus, make haste down, for to-day I shall abide at your house. But the people murmured, saying, The Christ was gone to be the guest of a sinner.

11. Jesus then spoke a parable to them, saying, A certain rich nobleman went into a distant land, to have the sovereignty of a kingdom conferred on him, and then he intended to return home. Accordingly, he summoned his servants, and entrusted each with a sum of money. On his return, he called his servants to him, to see what they had gained by industry, and rewarded them accordingly.

28. On their way to Jerusalem, and when they were near Bethphage, at the Mount of Olives, Jesus directed

22. This parable implies, that those who act virtuously in this world will be rewarded in the world to come, according to their deserts. As no *action* in TIME can constitute virtue—because *virtue* does not reside in *matter*—it can only be the *motive*—

## DOCTRINE,

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THE **Word of GOD** = REASON,

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*Spiritual, or Heavenly.*

which is mental, that is, *spiritual*, and must reside in ETERNITY—that constitutes pure virtue. Hence the *motive* gives the value to the action.

## HISTORY,

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THE **Word of MAN** = SENSE,

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*Material, or Ear'hly.*

two of his disciples to go to the village opposite and bring a colt, on which never man sat, saying, You will find him tied there, and loose him. If any one interrupt you, say that I have need of him. While they were loosing the colt, the owner inquired what they were about, and they said Christ wanted him. They brought him, and placed Jesus upon him, and spread their garments on the way, and went to Jerusalem, the people making great rejoicing, at which the Pharisees were displeased.

45. Jesus then went into the temple at Jerusalem, and drove out those who bought and sold, teaching the people daily. The Scribes and Pharisees sought to destroy him, but the people were very attentive to his doctrine.

## CHAPTER XX.

1. On one of these occasions, when he was teaching the people in the temple and preaching the Gospel to them, the Chief Priests and Scribes inquired by what authority he did these things. Jesus replied by asking them whether they believed that the baptism of John was from Heaven or of men. They said they could not tell. For if they denied that it was from Heaven, they feared the wrath of the people, who believed him to be a prophet. Jesus then said, Neither will I tell you by what authority I do these things.

9. Jesus then delivered the following parable. A certain man planted a vineyard, and let it out to husbandmen, and went into a far country. When the proper time arrived, he sent a servant for the fruit of the vineyard. But they beat him, and sent him away empty. He then sent another servant, and they treated him worse. And he again sent a third

## DOCTRINE,

THE **Word of GOD** = REASON,*Spiritual, or Heavenly.*

## HISTORY,

THE **Word of MAN** = SENSE,*Material, or Earthly.*

servant, whom they wounded and cast out. He then sent his beloved son, saying, Maybe, they will reverence him. But the husbandmen said, This is the heir; we will kill him, and the inheritance will then be ours. They actually killed him, and threw him out of the vineyard. Now, what should the lord of the vineyard do? He should destroy these husbandmen, and give the vineyard to others.

19. At this time the Chief Priests and Scribes sought to apprehend Jesus, as they conceived the parable of the vineyard was an attack upon them. They even employed spies to watch his words, that they might deliver him over to the power of the governor. With this view they asked Jesus if it was lawful to pay tribute to Cæsar? He perceived their intention, and desired them to show him a coin, which bore a head and inscription of the Emperor Cæsar. He then said unto them, Render unto Cæsar the things which are Cæsar's, and unto God the things which are God's.

27. The Sadducees, who denied the resurrection, then came to Jesus, and said, Master, Moses has written that, if a man's brother dies before his wife, and leaves no issue, his brother shall marry the widow to raise up children. Now, there was a certain man who died childless, and his brother married the wife of the deceased, and he also died without issue, and the next brother married her, and so on for seven brothers. We wish to know, in the case of resurrection, whose wife she would be considered? Jesus replied:—In the other world they neither marry nor are given in marriage; but are as the angels which are in heaven.

27. The Sadducees were *materialists*, consequently, must deny *resurrection*, for the *laws of matter* cannot apply to *spirit*. Matter is *sensation*, which ever resides in **SENSE**; Spirit is *idea*, which emanates from **REASON**. Hence *matter* must be finite—that is, fill up **TIME** and **SPACE**; and the abode of *spirit* is wholly and entirely in **ETERNITY**, because it is infinite.

## DOCTRINE,

## THE Word of GOD = REASON,

*Spiritual, or Heavenly.*

## CHAPTER XXI.

2. It is not the quantity of money bestowed that constitutes charity, but the *purity* of the *motive* in the donation. Hence the value of the widow's mite. Sincere and honest obedience to the "Moral Law" constitutes Religion, which resides in the heart, and is the subjection of the Will of Man, or SENSE, to the Will of God, or REASON.

34. Prepare for the world to come, that you may be acceptable in the sight of the Lord. How can that pass away which is not in TIME? Whatever is in ETERNITY must last for ever. Morality and its Author are *out of* TIME, and properly belong to ETERNITY.

## HISTORY,

## THE Word of MAN = SENSE,

*Material, or Earthly.*

1. While Jesus was teaching in the Temple, he said, Beware of Scribes who love pomp and show, and make long prayers for a pretence. Many now cast money into the treasury: but there came a poor widow who threw in two mites. Jesus said, *This trifle is of more worth than all that has been cast into the treasury*: for they gave of their abundance, but she has given her all.

12. Jesus then told his disciples, You will be persecuted and betrayed into the hands of your enemies for teaching this new doctrine, which no one will be able to gainsay or resist. Heaven and earth shall pass away; but my words shall not pass away.

## CHAPTER XXII.

1. As the feast of the Passover was near, the Chief Priests and Scribes sought how they might take Jesus and kill him: but they feared the people. Then Judas Iscariot, one of the twelve, went to the Chief Priests, and undertook to betray Jesus into their hands for a sum of money. Jesus then said to Peter and John, Go into the city, and, when you meet a man carrying a pitcher of water, follow him, and at the house where he enters there prepare the Passover.

14. Here Christ went and sat down with the twelve apostles, saying, I am desirous to eat this Passover with you before I suffer. He then took the bread, and, giving thanks, he said, This is my body, which is given for you: *repeat this in remembrance of me*. After supper, he took the wine, saying, This cup is the *new testament*, sealed by my blood, which is shed for you.

15. Christ said, I wish to eat this Passover with you. Take of this cup and of this bread; it is a type of the "NEW TESTAMENT," graciously appointed by God for the redemption and ultimate salvation of man, "from

21. Jesus then said, One of you who is now at table will betray me;



## DOCTRINE,

## THE Word of GOD = REASON,

*Spiritual, or Heavenly.*

the fall of man to the end of the world." Repeat this in memory of me. The Old Testament may be considered in the light of earthly arrangements; while the New Testament, or the Christian Dispensation, reveals the kingdom of heaven to man, by showing that all the commandments of God are grounded in REASON and confirmed by *Conscience*, and that the sinful lusts of the flesh are inherent in SENSE. Scientifically we should say, that the *laws* of Moses regard mundane regulations, which always refer to *actions* in TIME, and that the *laws* of Christ are strictly moral, and only regard *motives* in ETERNITY. Hence the "Revelation" of Jesus Christ must be considered as a full development of *moral* or PRACTICAL REASON, which is constantly referred to as the *law* of God, or of the Father in heaven; while the "Revelation" of Moses regards *created matter* and its mundane arrangements, which can only be recognised by SENSE—in truth, *matter* is nothing but *sensation*. The Lord's Supper is, therefore, the outward and visible sign of the inward spiritual grace.

70. Christ most certainly is the Son of God, when he refers exclusively to the DOCTRINE he teaches, and even identifies himself with these pure spiritual laws of God; which can only be made manifest to man by *types* which affect SENSE. But the communication of these types to others constitutes HISTORY, and is not yet *moral*, or spiritual, until REASON, through these *types*, is forced to contemplate its own pure nature. Then, indeed, does it acknowledge

## HISTORY,

## THE Word of MAN = SENSE,

*Material, or Earthly.*

and they inquired which of them it might be.

31. Jesus told Simon Peter that he doubted his faith: but Peter assured Christ that he would follow him, not only to prison but even to death. To which Jesus replied, Before the cock crows thou shalt deny me thrice.

39. Jesus went as usual to the Mount of Olives, accompanied by his disciples, to pray, saying, Oh, my Father, that this cup might be averted from me!—nevertheless, thy will be done! When he returned from prayer, he found his disciples asleep; he said, Why sleep you? rise and pray; for I am betrayed. And while he was speaking, a multitude of people approached him, with Judas at their head, who went up to Jesus and kissed him. He then said to them, You are come as against a thief with swords and staves to take me. When I sat teaching daily in the temple you did not take me.

54. They then took him to the High Priest's house, and Peter followed afar off; and, when he had arrived at the palace, he sat down in the hall with the servants. One of the maids, who had been attentively looking at him, said, This man was also with Jesus; but he denied the fact. He was then challenged by a man; Peter still denied. About an hour afterwards, another said, This fellow was with him; but Peter still denied all knowledge of him. And immediately the cock crew. Peter then remembered the words of Christ and wept bitterly.

63. On the following morning, the Chief Priests and Scribes held a council, and interrogated Jesus, saying, Art thou the son of God? And he said, *Yes, I am*. They then resolved that this was blasphemy

## DOCTRINE,

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 THE **Word of GOD** = REASON,
 

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*Spiritual, or Heavenly.*

the *divinity* of Christ in the purity of the *precepts* he enforced!

## HISTORY,

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 THE **Word of MAN** = SENSE,
 

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*Material, or Earthly.*

enough, and required no further witnesses.

## CHAPTER XXIII.

5. The discordance between DOCTRINE and HISTORY is powerfully illustrated in Christ's teaching the *new doctrine*, and stirring up the people. The *old doctrine* was the law of Moses. *Facts* must be vouched by SENSE, and, being recorded, constitute HISTORY; while the pure, spiritual *laws* of REASON are invisible to the natural eye, and are only acknowledged in *Conscience*. The great *law* of REASON, in its application to the affairs of this world, is, promote the "HAPPINESS OF OTHERS AND YOUR OWN PERFECTION"—the converse of this rule is impossible: it is absolutely impossible to do that for another which can only be done by himself. This is too evident to require a proof. No one can make another a mathematician; this labour must be done by himself. It is true, we may point out the way to accomplish this object—then we have done. So, in *Morals*, we may teach the "*Sacred Science*," but surely it must be the person's own work to be a *moral character*, that is, to adopt the "*Science of Motives*." Do the will of my Father who is in heaven, and you shall inherit the Kingdom of God.

1. The council then arose, and led Jesus to Pilate, saying, We found this fellow perverting the nation, and preventing their paying tribute to Cæsar, also calling himself Christ, a King. Pilate asked him if he was the King of the Jews? He replied, You have said it. Pilate then said to the Chief Priests and the people, I find no fault in this man. But they were the more desirous to have him condemned, because he had been teaching his *new doctrine*, and stirring up the people, beginning from Galilee to this place. Pilate then inquired if Jesus was a Galilæan, and, finding that to be the case, he referred him to Herod, who was at that time in Jerusalem. Herod was desirous of seeing Jesus, having heard of his fame. But to Herod's questions he replied nothing.

10. The Chief Priests and Scribes vehemently accused him, and Herod and his soldiers reviled and mocked him, and sent him again to Pilate. But he said, I told you before that I found no fault in this man; and, as it is customary to release a prisoner at the feast of the Passover, I will release Christ. But they all cried out, Release Barabbas, and crucify Christ.

33. They then led Jesus to Mount Calvary, where they crucified him, and two malefactors, one on the right and the other on the left of him. Jesus then said, Father, forgive them, for they know not what they do. They parted his raiment, and cast lots for it. The rulers and the people who stood by said, He saved others—let him save himself. Then the soldiers mocked him, and offered him vinegar. Over his head they placed

## DOCTRINE,

THE **Word of GOD** = REASON,*Spiritual, or Heavenly.*

## HISTORY,

THE **Word of MAN** = SENSE,*Material, or Earthly.*

this inscription, in Greek, Latin, and Hebrew—THIS IS THE KING OF THE JEWS.

44. About the sixth hour there was darkness over all the earth, which lasted till the ninth hour, and the vail of the temple was rent. Then Jesus cried with a loud voice, Father, to thee I commend my spirit! and gave up the ghost.

50. After this, a certain counselor, named Joseph, of Arimathæa, begged the body of Pilate. He then took it down, and wrapped it in fine linen, and laid it in a sepulchre hewn out of the solid rock, that had never been used before. The women who came with Jesus from Galilee saw how the body was laid in the tomb.

## CHAPTER XXIV.

1. Early in the morning of the first day of the week, the women came to the sepulchre, prepared with spices to embalm the body, when, to their surprise, they found the stone rolled away from the mouth of the tomb: and, when they entered, the body of Jesus was not to be found. Two men, who stood there, on perceiving them said, Why seek ye the living among the dead? You remember what Jesus said to you in Galilee—that he should rise again on the third day. They then left the sepulchre, and informed the eleven of what had occurred.

10. The persons who went to the tomb were Mary Magdalene, Joanna, and Mary, the mother of James: but the apostles considered these relations as idle tales. Peter instantly ran to the sepulchre, where he perceived the linen clothes, but the body was not there. Two of the apostles went the same day to the village of Emmaus, not far from Jerusalem; and, while they were talking together

## DOCTRINE,

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 THE **Word of GOD** = REASON,
 

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*Spiritual, or Heavenly.*

47. Repent of your sins, and prepare yourselves by virtuous conduct to inherit the Kingdom of God.

## HISTORY,

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 THE **Word of MAN** = SENSE,
 

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*Material, or Earthly.*

of what had happened, Jesus came to them and said, What are you conversing about that makes you sad? Cleopas asked if he was a stranger in Jerusalem and had not heard what had happened—that Jesus of Nazareth had been put to death.

22. As they all walked on, the stranger intended to go beyond the village; but they requested him to remain with them. When they were all seated at table, he took bread, blessed it, and gave it to them, and immediately their eyes were opened; they knew it was Jesus, but he instantly vanished from their sight.

33. They all rose, and proceeded to Jerusalem, where they informed the eleven what had happened. While they were conversing about these events, Jesus himself stood in the midst of them, and said, Peace be to you. But they were very much frightened, fancying they had seen a spirit. Jesus then said to them, Be not afraid; it is I: look at my hands and feet! a spirit is not made of flesh and blood. He asked them for some refreshment, and they offered him some broiled fish and some honeycomb, which he ate.

50. Jesus then led them as far as Bethany, expounding the Scriptures to them, and directing them to preach the *new doctrine* to all nations, beginning at Jerusalem; and while he was blessing them he was carried up to heaven.

## The Gospel according to St. John.

### DOCTRINE,

THE **Word of GOD** = REASON,

*Spiritual, or Heavenly.*

### HISTORY,

THE **Word of MAN** = SENSE,

*Material, or Earthly.*

#### CHAPTER I.

1. THE sublime doctrine of Christ is beautifully displayed by St. John, in making the Greek word λόγος represent the *new doctrine* and personifying the principle of REASON, which is purely *spiritual*; thus raising the idea of God, who is a perfectly pure intelligence — the CREATOR, PRESERVER, and RULER, of moral beings as well as of the mundane system. This λόγος, or *word*, which constitutes *one* essential part of the Godhead, was made manifest on earth by Christ, who preached the new doctrine.

14. And the *word* was made flesh, and dwelt among us; that is, the spirit was incarnate, or, in other words, the moral principle, which is *spiritual*, is joined to the flesh, which is *material*, and generates a TRINITY — thus *soul*, *body*, and *necessary connexion*, constitute MAN. Hence arises a HOLY TRINITY: for, as the *soul*, or spiritual man, requires an author, nothing short of a pure, *spiritual* essence could have begotten the *soul*, which is a spirit. These elements constitute the notion of the Deity — thus God the Father; God the Son; and God the Holy Ghost; which

6. THERE was a man named John, who employed himself in dispelling the darkness of the times and introducing the *new doctrine*.

19. John explained to the Priests and Levites that were sent to him from Jerusalem that a man would come after him who would very far surpass him in teaching the new doctrine. He told them that the law was given by Moses; but that truth and grace would be preached by Jesus Christ.

25. The Pharisees asked John why he baptised, as he was not the Christ; he said, I only baptise with water, but Christ will baptise with the HOLY GHOST.

29. The next day, John saw Jesus coming towards him, and he exclaimed: Behold the lamb of God, which taketh away the sins of the world! On another occasion, when John and two of his disciples were together, they saw Jesus walking, and John said, Behold the lamb of God! They then followed Jesus, who invited them to come with him; and they remained with him all that day.

40. They introduced Simon to Jesus, who said: You are Simon the



## DOCTRINE,

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THE **Word of GOD** = REASON,

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*Spiritual, or Heavenly.*

three essences are coeval and alike spiritual. Thus the Author of the Soul; the Spirit, or Soul; and the Connexion between the *Soul* and its Maker: — Θεός, λόγος, συνεχής.

## HISTORY,

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THE **Word of MAN** = SENSE,

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*Material, or Earthly.*

son of Jona; you shall in future be called Cephas, which means a stone, and from the Greek is called Peter.

43. As Jesus was going to Galilee he saw Philip, and said to him, Follow me. Philip met Nathaniel, and told him he had seen Jesus of Nazareth, the son of Joseph; and they went to him.

## CHAPTER II.

1. Shortly after this, a marriage was celebrated at Cana, in Galilee. Jesus and his disciples were invited to the wedding; his mother was also there. In the course of the feast they wanted more wine. When Jesus found this, he converted the water, which the Jews had provided for their ablutions, into wine.

11. This was the first miracle he performed at Cana. He then went, with his mother, his brothers, and his disciples, to Capernaum, and remained there some days; but, as the Jewish Passover was at hand, he went to Jerusalem.

14. Here he cleared the temple of all those who polluted it by converting it into a house of merchandize. They inquired by what authority he did these things, but Jesus did not commit himself, as he was aware of their intention.

## CHAPTER III.

3. Except a man be born again he cannot enter the kingdom of God, or bury the man of sin and live again to righteousness. Renounce the *flesh*, and encourage the *spirit*; that is, suppress bad inclinations and practise virtue. Now, as the inclinations and instincts are generated by SENSE, of course it requires a different power to restrain these desires, and keep them within due limits. REASON is that power. To renounce the *flesh*,

1. Nicodemus, one of the Pharisees, came to Jesus, saying, he was sure he taught the true doctrine of God, because he performed miracles. Jesus now explained his doctrine; but Nicodemus could not comprehend it. Jesus then said he was not come to punish the world, but to enlighten it.

22. After this, Jesus and his disciples went to Judea, where he remained some time baptising. At the same time, John was also baptising

## DOCTRINE,

## THE Word of GOD = REASON,

*Spiritual, or Heavenly.*

and encourage the *spirit*, is on all occasions to prove the supremacy of REASON over SENSE. But, as SENSE is the faculty under whose influence we at first find ourselves, it is quite clear that until we have buried the man of SENSE, and are born again unto righteousness, living under the influence of the Moral Law—the law of PRACTICAL REASON—we cannot enter the Kingdom of God.

20. Those who do evil fear detection, lest they should be reproved: but those who do good need not shun the light, as they are always acceptable to God. The only *moral* reproof we have to dread is that of the *spirit of truth*—which God has planted in our hearts—CONSCIENCE. But, when the *motives* which induce our *actions* are good, that is, approved by Conscience, then we need not shun the light. If the *action* in TIME is even reprobated by men, still, if the *motive* in ETERNITY is perfectly pure, we may confidently hope to enter the Kingdom of Heaven.

34. It behoves us strenuously, by virtuous conduct, to attend to the welfare of the *soul*, and thus prepare it to inherit the realms of eternal bliss. Or, in our search after true happiness we must never offend the *moral law*, which manifests itself in our consciences—that is, *moral* Happiness consists entirely in *virtue*, being the cause of happiness. But this can only be effected by our submitting every series of *sensations* that is produced by SENSE to the test of the Moral Law, founded in REASON, before we allow ourselves the enjoyment of them.

## HISTORY,

## THE Word of MAN = SENSE,

*Material, or Earthly.*

at Ænon near Salem. Some of the disciples of John had a dispute with the Jews about the purification, and they referred it to John to explain, who told them that he preached the word of God; but that Christ would make this doctrine quite evident on the face of the whole earth, by clearly pointing out the distinction between heavenly things and those which belong only to earth: or displaying, in all its exalted qualities, the superior excellence of the *soul*, or spirit, above the *body*, or the flesh, and proving that the *soul* is susceptible of everlasting life; either blessed or cursed according to its deserts; and that the life of the body is a mere span.

## CHAPTER IV.

1. The Pharisees had heard that Jesus made more converts than John, and also baptised more persons than

## DOCTRINE,

THE **Word of GOD** = REASON,*Spiritual, or Heavenly.*

14. Whoever imbibes the water of everlasting life will never thirst again: vain and transitory, indeed, are the pleasures of this life, compared with the endless joys of the life to come. This ought to make us attentive to the salvation of the *soul*, that we may be made participators of that kingdom prepared for us from the beginning of the world. The stream that flows from *pure* REASON cannot fail to be everlasting, as the faculty itself is infinite, and its abode ETERNITY. But every *sensation* produced by SENSE is not only finite, but it arises and terminates in TIME. He who drinks of this water must, therefore, naturally thirst again.

23. True worshippers shall worship the Father in spirit and truth: for God is a spirit, and those who worship him spiritually, that is, in the genuine sincerity of the heart, will find favour with God. The only true worship is in the *purity* of the *motive*, which not only arises from the Moral Law seated in PRACTICAL REASON, but consists of nothing but love and reverence for this pure *law* of God. All *actions* that affect SENSE are merely types of the *motive*, which is known only to man and his Maker. Types must never be confounded with their *essence*, or we should have mathematical figures evident to SENSE, which are only the result of REASON.

## HISTORY,

THE **Word of MAN** = SENSE,*Material, or Earthly.*

he. But Jesus himself did not baptise; this was performed by his disciples.

3. When Jesus left Judea, intending to go to Galilee, he went through Samaria, and came to the city of Sichar, near which stood the well which Jacob gave to his son Joseph. And, being fatigued with his journey, he seated himself on the well. While he was resting himself, a Samaritan woman came to draw water; and Jesus asked her for some water to drink. The woman was greatly astonished at this request; for the Jews and Samaritans were at variance. Jesus then told her that she would not refuse him a draught of cold water if she knew what consoling doctrine he could impart to her in return.

27. While Jesus was conversing with the woman, his disciples approached and wondered that he held converse with a Samaritan. On their arrival, she left her pitcher and went into the city, and informed them that she had seen Christ; upon which many went to him.

31. His disciples then pressed him to take some refreshment; but he replied: I am otherwise occupied — I have to do the will of my Father, and finish his work. When the Samaritans came to him, they became converts to his doctrine; and requested him to come to their city, where he remained two days, making many more converts.

43. Two days afterwards, Jesus went into Galilee, where he was well received. He then went into Cana, where he had made the water wine. Here a certain nobleman came to him, and said his son was sick and at the point of death, at Capernaum, and requested him to go down and heal his son. But Jesus replied: Go, thy son liveth; and the nobleman

## DOCTRINE,

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THE **Word of GOD** = REASON,

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*Spiritual, or Heavenly.*

## HISTORY,

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THE **Word of MAN** = SENSE,

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*Material, or Earthly.*

had faith and went his way. On his return home, he was met by his servants, who informed him that his son was cured; he then inquired at what hour the change took place, and found it was precisely at the time Christ said the words. This is the second miracle Jesus did in Galilee.

## CHAPTER V.

24. Whoever understands the doctrine must be convinced of its divine origin; and whoever acts up to its dictates will inherit everlasting life. Nothing within the precincts of **SENSE**, the only depository for *sensation*, commonly called *matter*, can be divine, because it is always in a state of change from its birth to its dissolution, consequently corruptible as an inhabitant of **TIME**. Divinity would be defiled and cease to be *divine*, if it could by possibility enter the territory of *matter*. It must, therefore, exist only in the abode of **ETERNITY**, be infinite in its nature, and perfect in its essence. This is precisely the character of **PURE PRACTICAL REASON**; consequently, we must be perfectly convinced of its divine origin: and the laws that spring from this divine faculty must also be the laws of God, for the Author of **REASON** thus conveys his full commandments to his creatures. Whoever acts up to these laws shall inherit everlasting life.

29. Whoever does the will of God, that is, strictly adheres to the moral law, which is in him, shall receive his reward in the world to come; and whoever disregards the warning voice of Conscience shall receive his punishment thereafter. The will of God is communicated to man through his **REASON**; obedience to it will receive its due reward hereafter. But a

1. Shortly after this, there was a feast at Jerusalem, at which Jesus was present. In the market-place at Jerusalem there was a pool, called Bethesda, which had five porches. In these lay a great many invalids waiting for a certain agitation of the water; for whoever went into the pool first after this circumstance was cured of his disorder. Among the invalids, there was a poor man, who had been infirm for thirty-eight years, waiting for an opportunity to enter the pool. Jesus inquired of him why he did not take the benefit of the waters. He replied, that being infirm others entered the pool before him; and being poor he had no one to assist him down. Jesus said unto him, Wilt thou be made whole — then, rise, take up thy bed and walk. The invalid was instantly cured. This took place on the sabbath, on which day it was not lawful for a man to carry his bed. The Jews, therefore, inquired of the man who had ordered him to carry his bed. But he was unable to satisfy them, as he knew not the person who had cured him, and he had disappeared in the crowd.

14. Jesus afterwards met the man in the temple, where he conversed with him; then he knew it was Jesus, and told the Jews who it was. They took this opportunity of persecuting him, saying he had profaned



## DOCTRINE,

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 THE **Word of GOD** = REASON,
 

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*Spiritual, or Heavenly.*

disregard of this divine admonition consists in an undue indulgence of the instincts of **SENSE**, and shall meet its merited punishment hereafter.

36. "My works bear witness that they are from my Father in heaven. Ye have neither heard his voice nor seen his shape. Nor have you the **WORD OF GOD** in you, for you believe not in me." You may easily convince yourself of the truth of the **DOCTRINE** of Christ, and that it can only come from Heaven, because its *internal evidence* is confirmed by **REASON**, and makes the same demand on all rational creatures. What greater proof can be required of its coming from God! **SENSE** can never produce evidence like this; its utmost strength of proof lies in its confirming the truth of a *fact*, which is only a *truth* to one individual—he that experienced the *fact*—he that felt the *sensation*—which, when recorded, becomes **HISTORY**, which, in its most extensive meaning, is nothing but the **WORD OF MAN**.

## HISTORY,

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 THE **Word of MAN** = **SENSE**,
 

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*Material, or Earthly.*

the sabbath, and sought to kill him. Jesus defended himself by stating that it was lawful to do good on the sabbath, and that he was doing the work of his Father in heaven. But they were the more desirous to destroy him, charging him with blasphemy in calling God his father, thus making himself equal with God.

33. Jesus said, You have applied to John to know the truth of the doctrine I teach: but you may convince yourselves of its truth from its own *internal evidence*. It needs only to be heard in order to be understood, and then to suppose even its contrary is quite impossible. What greater proof can be required of its coming from God!

## CHAPTER VI.

1. Jesus then crossed the sea of Galilee, and was followed by a great multitude, who had witnessed the miracles he had performed on the diseased. He then went up into a mountain accompanied by his disciples. When Jesus observed the number of persons who had followed him, he said to Philip, Where shall we buy bread for these people? Philip replied, Two hundred pennyworth will not be sufficient for them, so that each may have a little. Andrew then said to him, There is a lad here, who has five barley loaves and two small fishes, but what are these among so many? Jesus then said, Desire the people (amounting



## DOCTRINE,

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THE **Word of GOD** = REASON,

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*Spiritual, or Heavenly.*

## HISTORY,

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THE **Word of MAN** = SENSE,

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*Material, or Earthly.*

32. "The dispensation of Moses in the Old Testament is not from Heaven, but the dispensation in the New Testament is from Heaven." The internal evidence of the "Books of Moses" proves that all his regulations and laws refer only to earthly institutions, while the testimony of the "Gospels of Christ" refer wholly to the salvation of the *soul*; but, as the soul is spiritual, surely the DOCTRINE which comes from God must also lead to God. Heavenly things emanate from REASON, and are of a spiritual nature—consist of *sylogisms*. Earthly things arise from SENSE, and are of a material nature—consist of *sensations*. The relation of these feelings to others constitutes HISTORY. Hence the record of the *facts* which occur in the "Old Testament" are strictly Historical, while the *precepts* which compose the "New Testament" are absolutely Doctrinal.

63. It is the *spirit* that quickeneth;

to about five thousand) to sit down; he then gave thanks, and gave the loaves and fishes to the disciples, and they distributed them to the multitude, who ate till they were satisfied. After the repast, they gathered up twelve baskets of fragments.

15. Jesus, finding that those who were converted came to make him a king over them, he retired alone into a mountain. In the evening, his disciples went on board a ship, intending to cross the sea to Capernaum; but a storm arose, which compelled them to row: when they had gone the distance of about thirty furlongs, they saw Jesus walking on the water, and they were frightened. But Jesus said, It is I; be not afraid. He then entered the ship, which was immediately at the desired port.

22. On the following day, when the people could not find Jesus, they took shipping and went to Capernaum, and, when they found him, they begged to be informed what they should do to fulfil the will of God. Jesus told them that the dispensation of Moses was not from Heaven; but the doctrine he taught them bore evident marks of its divinity. Obey this doctrine, and you will accomplish the will of my Father who is in heaven.

41. Now the Jews did not comprehend his meaning, because he called God, who is in heaven, his father. And they questioned one another saying, Is not this Jesus, the son of Joseph, whose father and mother we know? How is it, then, that he says his father is in heaven? Jesus alluded to the doctrine he taught, and said, Whoever believes and acts up to its precepts will enjoy everlasting life.

51. In testimony of the truth of my doctrine, I will sacrifice myself

## DOCTRINE,

## THE Word of GOD = REASON,

*Spiritual, or Heavenly.*

the *flesh* profiteth nothing. How often does it happen that we torment the flesh—**SENSE**—in obeying the moral law! The more strictly we obey this law of our **REASON**, the more shall we be entitled to the promised rewards in the eternal kingdom of God. While the desires of **SENSE** are strictly confined within rational limits, we need not torment the flesh. This, however, can only be proved through **CONSCIENCE**. This *spirit of truth* will faithfully decide on all occasions whether the *set of sensations* we propose to enjoy are allowed or prohibited by the Moral Law seated in our **REASON**. To obey the Word of GOD is always to be strictly rational. To renounce the devil, which means the sinful lusts of the flesh, with the pomps and vanities of the world of *sensation*, is to restrict our human desires, and not suffer ourselves to be misled by the Word of MAN. Thus it is the *spirit* that quickeneth; the flesh profiteth nothing.

## CHAPTER VII.

16. "The **DOCTRINE** that I teach proves itself by its own *purity*." Now, purity can never be found in the world of **SENSE**, which consists of *sensation*, that is, *matter*, which can exist only in **TIME**; consequently, it is an inhabitant of the region of **ETERNITY**, the only abode of **REASON**, where *purity*, which is wholly *spiritual*, can alone reside. Hence the **DOCTRINE** of Christ is perfect purity, and descended from Heaven. The **HISTORY** of Christ relates to his material body, and to the actions he performed on earth. Thus is Christ perfect God and perfect Man: perfect God when he identifies himself with the *divine DOCTRINE* he teaches; perfect Man in being composed of *matter*, and gravitating like all other objects of

## HISTORY,

## THE Word of MAN = SENSE,

*Material, or Earthly.*

for the benefit of the world. Jesus explained this to the Jews under the allegory of his own flesh and blood, saying, Whosoever eats my flesh and drinks my blood shall have eternal life—meaning, he that imbibes my principles, and acts according to my precepts, will be acceptable to God.

58. This is the pure doctrine which I teach, and comes directly from Heaven. The legislation of Moses only regards the political conduct of men while here on earth: but the essence of my precepts regards the future welfare of the *Soul* hereafter. Jesus taught these things in the synagogues at Capernaum.

66. Christ's disciples were alarmed at the severity of the doctrine taught by their master, and were about to recede; but Jesus encouraged them by saying, Have I not chosen you twelve for my apostles, and yet one of you will betray me! Here he alluded to Judas Iscariot.

1. After this, Jesus went to Galilee; for he knew that the Jews were in quest of him. His brethren, however, recommended him to attend at the feast of the Tabernacles, which was at hand, and show himself; but Jesus declined doing this, as he said he had much more to do before he sacrificed himself.

8. Jesus said to his brethren, I advise you to go to the feast, which they did. And afterwards he went himself privately; for the Jews were in search of him, to apprehend him. About the middle of the feast, Jesus taught in the temple, at which the Jews marvelled, not knowing that he could read. But Jesus said, *The doctrine that I teach proves itself by its own purity*; and this is spiritual or

## DOCTRINE,

## THE Word of GOD = REASON,

*Spiritual, or Heavenly.*

*sensible* nature, our knowledge of which can only come through HISTORY.

24. Judge not according to appearances, but judge correctly; that is, do not decide from the *action* which you see, but from the *motive* which you cannot see. Now, as you cannot judge of that you do not see, this judgment must belong to God. Things which affect SENSE are the proper objects of the senses—*facts*—and of these no two individuals can universally agree, because no two men can *at the same time* be in precisely the same part of space. Hence the point of view or the contact never can be the same. If I place my hand upon any object, and say it produces a *sensation* of *heat* in me, this must depend on the relative state of my hand, and the thing which I touch. Now *a time must elapse* before another person can lay his hand upon the same object, *during which time* much of its caloric may have escaped, and the temperature of the other hand may be different. Then would arise an interminable dispute—one asserting the thing to be *hot*, the other saying it is *cold*. This must ever be the case with the *sensations* in each sentient being, as generated by SENSE. Hence *universality* can never result about things of experience or HISTORY. Not so with REASON, which generates its own pure *laws* from itself: a law once evolved carries with it a CONVICTION that defies all cavil, and commands *universal* assent from all rational beings. *That a circle is round* is admitted by every person that has the use of his REASON, for if it is not *round* it is no circle. Adam must have thus formed the notion of a circle, as well also the last man that is to come into existence. How different are these *principles* of REA-

## HISTORY,

## THE Word of MAN = SENSE,

*Material, or Earthly.*

heavenly doctrine; for there is nothing like it to be met with on earth. If you circumcise on the sabbath-day, why are you angry because I heal the sick? Some then said, He speaks out boldly; yet they thought he was not the expected Messiah: for they said, He would certainly do more miracles than this man has done.

32. When the Chief Priests and Pharisees heard these remarks of the people, they dispatched officers to take him; but they did not apprehend him. On the last day of the feast, Jesus said aloud, If any man thirst, let him come to me, and he shall drink of living water: alluding to the divine purity of the doctrine he taught.

43. The Chief Priests and Pharisees reproved the officers for not taking Jesus: but they defended their conduct, and said, Never man spake like this man. Are you also deceived? they retorted. Nicodemus said to the rulers: Does the law judge any man before he is heard in his own defence? After this they all went home.

## DOCTRINE,

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 THE Word of GOD = REASON,
 

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*Spiritual, or Heavenly.*

SON from the *sensations* produced by SENSE! Now, as Jesus Christ has unfolded the *laws* of PRACTICAL REASON, and shown them to be the immediate COMMANDMENTS of God, communicated to man through his REASON, what but absolutely perfect *universality* can result from this "Divine Revelation;" or else REASON would cease to be the medium of communion between Man and his Maker, and the Devil would interpose the authority of SENSE, and overturn the "Kingdom of God" secured by REASON, and establish the "Region of Hell," generated by the sinful excesses of SENSE! DOCTRINE, therefore, must be absolutely *universal*; for that is no *principle* which admits of dispute. HISTORY, on the other hand, *never can* be universal; for the *fact* experienced by any one person never can be conveyed to another, or *fact* would become *principle*. Therefore, judge not according to appearances, but judge correctly.

## HISTORY,

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 THE Word of MAN = SENSE,
 

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*Material, or Earthly.*

## CHAPTER VIII.

3. "This woman was detected in the very act of adultery, and, according to the law of Moses, she should be stoned to death." Jesus said, Ye judge after the flesh; that is, according to SENSE, or appearances. I judge after the *spirit*; that is, according to REASON; therefore, "*I judge no man.*" It belongs to God, the Author of REASON, to judge of the *motive*, which, being in ETERNITY, no man can see. All that man can do is to judge according to the *action*, which is evident to SENSE, but this is the judgment of appearances, and must ever reside in TIME. In this case, says the Saviour and enlightener of the world—"Let him who is without sin cast the first stone."

1. Shortly after this, Jesus went to the Mount of Olives, and returned in the morning to the temple, where he sat down and taught. Now the Scribes and Pharisees brought a woman to him who had been taken in adultery, and said, According to our law, as delivered to us by Moses, she should be stoned to death. But what say you? This they did to try him, seeking some cause to accuse him. Jesus, pretending not to hear them, stooped down and wrote on the ground with his finger. And when he raised himself up again he said: *Let him who is without sin cast the first stone.* When they heard this, finding that they were not acquitted by their own consciences, they



## DOCTRINE,

## HISTORY,

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THE **Word of GOD** = REASON,

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THE **Word of MAN** = SENSE,

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*Spiritual, or Heavenly.*

How can *matter*, which is *sensation*—the *action*—be otherwise than corruptible and imperfect; or how can *principle*, which is purely *spiritual*—the *motive*—be otherwise than pure perfection, as it proceeds from the Moral Law! The “Autonomy of the Will” generates *pure motives*. The “Heteronomy of the Will” gives rise to impure *maxims*. The law of Moses is the law of SENSE. The law of Christ is the law of REASON.

18. When once you understand the *new doctrine*, you will find it impossible not to admit its *truth*, and that its contrary is not conceivable. The DOCTRINE of Christ is perfectly pure and *spiritual*; it regards the salvation of the *soul*, which is *spirit*, consequently, all its *precepts* are grounded in REASON. The Institutions of Moses are of an earthly nature, and always refer to the condition of mankind in the world of SENSE; their ultimate aim being *Happiness*, which consists of the greatest sum of *sensual enjoyment*, and always relates to *matter* or *sensation*. Matter resides in TIME; Spirit inhabits ETERNITY. While you continue to judge after the flesh, you never can comprehend the *spiritual* purity of the DOCTRINE of Christ.

34. He who commits sin is the servant of sin; yet may this servant be discharged: for as soon as *virtue* gains the ascendancy *vice* is dismissed. That is, when REASON holds the reins, the inclinations of SENSE are restrained within their proper limits, and the supremacy of REASON over SENSE is established. Without this *virtue*, the “Kingdom of God” is unattainable, and we become devoted to *vice*, or the “Kingdom of Satan.”

58. Before Abraham was *I am*—*ἐγώ εἰμι*. By this expression Christ,

*Material, or Earthly.*

one by one left the temple; so that Jesus and the woman were left alone. On this Jesus said to the woman, Where are thy accusers? They are gone. Go thou likewise, and sin no more.

12. Jesus continued teaching, and explained that his doctrine would enlighten the world, and whoever followed its precepts would prepare himself for everlasting life in the kingdom to come. The Pharisees objected that he bore witness in favour of his own doctrine, and that his testimony might not be true. To which Jesus replied, When once you understand what I teach, you will find it impossible not to admit its *truth*; for it is a perfectly pure spiritual doctrine, and has nothing earthly in it, as it only concerns the *spirit*, and not the flesh. But, while you continue to judge after the flesh, you never will be able to comprehend the *spiritual* purity of what I teach.

20. Jesus spake thus while he was teaching at the treasury in the temple, and yet no one laid hands on him. So he continued explaining his meaning to them, by saying, If you do not adopt the *precepts* I teach, you will die in your sins. For you may judge from the *purity* of my doctrine that it comes from Heaven; and all the while you remain in ignorance of it you are of this world. But some did not understand him when he spoke of heavenly things; and some became converts to his doctrine. To these he said, If you continue to practise my *principles*, then you are indeed my disciples.

33. The Jews misunderstood Jesus, when he explained that if they were not under the influence of sin, they would be *free*. They supposed he



## DOCTRINE,

THE **Word of GOD** = REASON,*Spiritual, or Heavenly.*

evidently meant to expound his doctrine thus: I, the *word*, the λόγος, or doctrine, am one of the *essences* of the Holy Trinity, which doctrine, coming from God, must have formed part of his essence before the creation of the world; though now first made manifest in the person of Christ himself. The DOCTRINE taught by Christ came down from Heaven, therefore, it must have always existed in ETERNITY, before all worlds. But God being not only the author but the *essence* of REASON, this DOCTRINE must of necessity always have formed part of the Godhead, Θεός, or he could not have imparted it to his only begotten son, the λόγος, destined to make the "Divine Revelation" to his creatures for the salvation of their *souls*. So the *word* was made flesh and dwelt among us; the *spirit* was incarnate—in other words, the *moral principle* seated in our REASON was revealed to us by the Saviour—"who was a light to lighten the Gentiles." But the creation of a creature involves the *idea* of connexion—συνεχής—between the Maker and the thing made, the *soul* of man. As, however, the Maker, the Θεός, is *spirit*, the thing made, the *soul*, is also spirit, the λόγος—surely the *connexion*, the συνεχής, must also be spirit. Hence the pure or "Holy Trinity," which ever was and ever will be:

God the Father . . . = Θεός.

God the Son . . . . . = λόγος.

God the Holy Ghost . = συνεχής.

It is true that the manifestation of this pure *principle* of REASON must first be awakened to us *finite* beings through the powers of SENSE, and consequently the *word* must be made flesh, or *matter*, or *sensation*, or it could not affect us in TIME. If REASON

## HISTORY,

THE **Word of MAN** = SENSE,*Material, or Earthly.*

referred to bondage on earth, and directly affirmed that they were of the seed of Abraham, and never in bondage to any man. Jesus replied, I know you are the seed of Abraham, yet you seek to kill me because you have not understood my doctrine, and you cannot hear the truth. But I preach the pure doctrine from God, and you follow what you were taught by your father, Abraham.

48. Those Jews who did not understand the doctrine of Christ charged him with being a Samaritan, and said he had a devil, meaning he was an imposter. But Jesus replied, Whoever strictly keeps my *precepts* shall inherit everlasting life. The Jews, again mistaking him, thought he alluded to Abraham, who was dead, and said, You are not fifty years old, how then have you seen Abraham? To which Jesus replied, Before Abraham was, *I am*: meaning that, as the divine doctrine he taught came from God, it must have always existed in the Godhead, though now first made manifest on earth. But the Jews were so much enraged against him, that they took up stones to throw at him as he went out of the temple, but he hid himself.

## DOCTRINE,

## HISTORY,

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 THE **Word of GOD** = REASON,
 

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 THE **Word of MAN** = SENSE,
 

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*Spiritual, or Heavenly.**Material, or Earthly.*

is the *spirit* of communion between man and his Maker, these *principles* will become evident to us when we "shake off this mortal coil" of SENSE and enter ETERNITY.

## CHAPTER IX.

1. On another occasion, as Jesus and his disciples were passing along, they saw a man who was born blind. His disciples asked him, In this case who has sinned, the blind man or his parents? Jesus replied, Neither the one nor the other. It occurred for the purpose of manifesting my mission. Having said this, he spat on the ground and anointed the eyes of the blind man with the moistened clay, and then directed him to wash himself in the pool of Siloam, and on his return he received his sight. The neighbours said, This surely is the blind beggar, and inquired how he had received his sight. He told them that a man called Jesus had performed the cure.

13. The Pharisees sought to accuse Jesus because he restored the blind man on the sabbath; at first they doubted the fact, and called the parents of the blind man to prove that he was the same person. The Jews were so inveterate against Jesus, that they said, Whoever confesses that he is Christ shall be turned out of the synagogue. But Jesus said, I am sent into the world to give light to those who are born blind. The Pharisees considered that he might allude to them and said, Are we blind also? Jesus replied, If you see my doctrine and follow its dictates you will have no sin; if otherwise, you are blind indeed.

## CHAPTER X.

9. The DOCTRINE I teach is the door to salvation, and whoever adopts

1. Jesus then spake this parable to them: The good shepherd enters

## DOCTRINE,

THE **Word of GOD** = REASON,*Spiritual, or Heavenly.*

it is sure to enter into the kingdom of Heaven. This DOCTRINE comes from God, and its truth is manifested in man's own *conscience*, whereby he is convinced that such *pure* and *spiritual* precepts could not arise from earth. Whoever strictly follows the dictates of the *Moral Law*, which God has planted in man's REASON, does the will of his Father who is in heaven, and enters in at the door of Salvation. If we allow the desires of SENSE to stifle the voice of REASON, we are wholly devoted to Satan. How, then, can we enter in at the door of Salvation! But, if we make it a *principle* on all occasions to establish the supremacy of REASON over SENSE, then, indeed, do we obey the Moral Law, and shall enter in at the door of Salvation.

30. "I and my Father are one." I am the *λόγος*, the *word*, the doctrine, which ever constituted a part of my Father, *Θεός*, who is God. Hence I am the Son of God, begotten before all worlds, not made, being of the substance of the Father, who is a perfectly pure *spirit*, or an infinite intelligence personified: yet distinct from my Father, in having descended on earth, or in being incarnate, but always in communion with him through the *Holy Spirit* of connexion, *συνεχής*, between us. Hence arises the irrefutable doctrine of the TRINITY IN UNITY. Thus God the Father; God the Son; and God the Holy Ghost. And yet there are not three Gods but only ONE GOD, consisting of *three* Persons co-eternal and co-equal. Thus the *infinite* REASON made the *finite* REASON, which could not be done without establishing the *eternal connexion* between them:

Infinite Reason . . . = *Θεός*.

Finite Reason . . . = *λόγος*.

Eternal Connexion . = *συνεχής*.

## HISTORY,

THE **Word of MAN** = SENSE,*Material, or Earthly.*

the sheep-fold by the door, and carefully tends his flock, so that the sheep know his voice: he not only seeks out good pasture for them, but conducts them the best way to it, and sees that they are not devoured by wolves. But the stranger, who only pretends to be a shepherd, climbs over into the fold, like a thief and a robber, and when he calls to the sheep they know not his voice, nor will they follow him. The pretender comes only to steal, to kill, and to destroy: while the true shepherd preserves and protects his flock. The good shepherd will lose his life for the sheep; but the pretender is indifferent whether the flock is destroyed or not. But the Pharisees understood not the purport of this discourse.

20. The Jews were very much divided about the doctrine taught by Christ; some saying, Surely this man hath a devil and is mad: while others declared that there was too much sense in his words to proceed from a madman.

22. At the feast of Dedication, Jesus was at Jerusalem, walking in that part of the temple called Solomon's Porch, and the Jews gathered round him, anxious to know whether he was the true Christ or not. Jesus said to them, I have told you and you believe me not; let, therefore, the *purity* of my doctrine be witness of its own truth. Ye, however, are not my sheep, or you would know my voice. If you were, I would promise you a life of everlasting happiness; but, while you are perverse, you are liable to eternal misery.

31. At these sayings the Jews took up stones with the intent to stone him; but Jesus said to them, Why do you wish to stone me for teaching you good doctrine? But

## DOCTRINE,

## THE Word of GOD = REASON,

*Spiritual, or Heavenly.*

All these *principles* are co-eternal and co-equal, for they can subsist only in the abode of ETERNITY, and must ever be exempt from TIME, the mere depository of *sensation*, commonly called *matter*, or things of earth.

38. I am in my Father and he is in me. That is, my *pure spirit*, or soul, forms no part of this *material* world, but at present is a member of the pure *moral* or spiritual region where my Father reigns. I am come down to earth to awaken your consciences to the *truth* of my DOCTRINE: that he alone shall enjoy eternal happiness who has made himself worthy to be admitted into my Father's kingdom by a virtuous course of life in this world of SENSE and probation. But how could you be morally good, if the *moral law* was not placed in you by my Father, and my Father is the fountain of all goodness, consequently the *moral law* is also in him? The Moral Law, or PRACTICAL REASON, must from all ETERNITY have constituted a part of God, Θεός, or he could not have commissioned his only begotten Son, the λόγος, to have revealed it to his creatures in TIME. This development of REASON constitutes the "Divine Revelation," and points out the direct road to Salvation, which consists entirely in restricting the instincts and inclinations of SENSE within the bounds prescribed by REASON. So that those only are worthy to be admitted into the "Kingdom of Heaven" who lead a virtuous life from pure love of the Moral Law.

## HISTORY,

## THE Word of MAN = SENSE,

*Material, or Earthly.*

the Jews replied, It is for blasphemy; for that we wish to punish you, for, being merely a man, you make yourself God. The Jews did not understand the allegory which Christ employed in saying, *I and my Father are one*. They sought again to take him, but he escaped from them, and went beyond the Jordan, where John used to baptise, and there he remained some time.

## CHAPTER XI.

1. Lazarus of Bethany, who was the brother of Mary, that anointed Christ's feet, was taken seriously ill. Mary and her sister Martha sent word to Jesus that their brother,



## DOCTRINE,

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 THE **Word of GOD** = REASON,
 

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*Spiritual, or Heavenly.*

25. I am the resurrection and the life; and whoever believes my DOCTRINE shall never die, but inherit everlasting life. To believe in the DOCTRINE of Christ is not only to adopt it, but strictly and on all occasions to act up to the *law* which is in our own REASON, and which commands that we should always act reasonably: so that the *motive* which induces the action should be perfectly *pure*; for, as our *souls* are not among the changeable phenomena of nature, they already form part of that kingdom of *spirits* which are to

## HISTORY,

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 THE **Word of MAN** = SENSE,
 

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*Material, or Earthly.*

whom he loved, was in a dangerous state. When Jesus heard this, he said, His illness will not be mortal. Now Jesus loved Lazarus and his two sisters, yet he remained in the place where he was two days after he received this news. Then he said to his disciples, Let us go again into Judea.

8. The disciples reminded him of the narrow escape he lately had; to which he replied, Are there not twelve hours day, in which we may subvert the schemes of our enemies? He then explained to them that Lazarus was dead, and that he wished to restore him to life. Thomas, who was a twin, said to the other disciples, Let us go. And when they came to Bethany, which is not far from Jerusalem, they found that he had been in the grave four days. As soon as Martha heard that Jesus was coming, she went out to meet him; but Mary remained at home. The instant she saw Jesus she said, Oh, if you had been here, my brother would not have died! and I know that you have great influence with God, so that what you ask he will grant. Jesus replied, Your brother shall rise again. Martha then said, I am aware he will rise at the general resurrection, and then went to tell her sister Mary that Jesus was near. Mary instantly rose and went to the place where Jesus was, and threw herself at his feet, saying, Oh, had you been here, my brother would not have died!

33. When Jesus saw Mary and those who followed her weeping, he wept himself, and asked where he was buried. When they arrived at the sepulchre, Jesus said, Remove the stone; but Martha said, Lord, by this time he stinks, for he has been dead four days. And when they



## DOCTRINE,

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THE **Word of GOD** = REASON,

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*Spiritual, or Heavenly.*

inhabit the world to come: thus, following the *precepts* of Christ will assure us of the resurrection and the life everlasting, in that kingdom promised by Christ. That the *soul*, being *spirit*, is at the present moment already in ETERNITY, there can be no more doubt than that the *body*, being *matter*, is in TIME. REASON generates *spirit* by syllogisms; SENSE produces *matter* by *sensation*. Spirit must inhabit ETERNITY, and matter must exist in TIME. Hence the DOCTRINE of the resurrection of the *soul*, or spiritual body, needs no proof, for it is at present in the world to come, though not yet liberated from its clay. Whoever believes in this DOCTRINE can never die, but must inherit everlasting life.

## HISTORY,

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THE **Word of MAN** = SENSE,

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*Material, or Earthly.*

had removed the stone from the entrance of the vault, he cried with a loud voice, Lazarus, come forth. The dead man came forth. And those who were present marvelled at his power.

47. The Chief Priests and Pharisees were at a loss how to act: for they said, As this man performs miracles, if we let him alone he will produce a commotion, and the Romans will not only deprive us of our places, but we shall lose the nation. Caiaphas, the High Priest, then said, It is better that we should put one man to death than risk the destruction of the whole nation. From this time they made every attempt to secure him. But Jesus, being aware of their intention, left Jerusalem and went to Ephraim near the wilderness, where he remained with his disciples.

53. When the Jewish Passover was near, many went up to Jerusalem to purify themselves for the feast, where they found that the Chief Priests and Pharisees had issued orders that, if any person knew where Jesus was, he should give immediate information.

## CHAPTER XII.

1. Six days before the Passover, Jesus came to Bethany, the place where he had raised Lazarus from the dead. Here they prepared a supper for him, and Lazarus sat at table with him. Martha waited at supper; but Mary anointed his feet with costly ointment, the odour of which filled the whole house. Judas Iscariot, the disciple who betrayed Christ, said, Should not this ointment be sold and the produce given to the poor? Not that this disciple cared for the poor, but because he was not a man of principle, who revered the *moral law* in him. The

## DOCTRINE,

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 THE **Word of GOD** = REASON,
 

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*Spiritual, or Heavenly.*

24. Unless the seed which is sown in the ground die, it cannot produce the new plant, nor bring forth fruit. Man is born in sin; and while he remains in sin he cannot enter the everlasting kingdom of God. As in Adam all die; so in Christ all shall live for ever. Unless the man of sin die, the *spiritual* man cannot be regenerated. The *first* man is of earth, earthy; the *second* man is of heaven, heavenly: but they are necessarily *connected* in this earthly state; and these *three* elements constitute *one* man. This implies that on our first entrance into life we are under the influence of the inclinations or the laws of **SENSE**; but, when we begin to reflect on our ultimate destination, and feel the force of the *moral law*, that subjects all our inclinations to this sublime law of our **REASON**, then, indeed, have we buried the man of sin, and are regenerated unto righteousness.

## HISTORY,

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 THE **Word of MAN** = SENSE,
 

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*Material, or Earthly.*

Chief Priests had some thoughts of putting Lazarus to death, as many Jews became converts in consequence of this miracle.

12. On the following day, many people flocked to the feast, it having been rumoured that Christ was coming to Jerusalem, and many others went out to meet him, carrying branches of palm-trees, and crying, Hosanna! Blessed is the King of Israel who comes in the name of the Lord! Jesus came riding upon a young ass, accompanied by throngs of people in full acclamation. The Pharisees were alarmed, and said, We have not much influence to suppress his doctrine, for all the world are following him.

20. Among those who came to worship at the Passover were some Greeks, who, being anxious to see Christ, asked Philip to introduce them to him; Philip went to Andrew, and they told Jesus, who was willing to receive them. This was an important time; for Jesus was glorified at this feast; that is, his doctrine gained ground with the people. When Jesus had very fully expounded his doctrine, he departed secretly and hid himself.

42. Among the rulers of the Jews many believed in Christ's doctrine; yet they were afraid to avow their conviction, lest they should be put out of the synagogue. These men were more intent on earthly things than on heavenly ones. And Jesus said aloud, He that believes not my doctrine cannot believe in God; I am not come to judge, but to save the world. The doctrine I preach is not from myself, but from God.

## CHAPTER XIII.

1. Before the feast of the Passover, when Jesus was aware that he

## DOCTRINE,

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THE **Word of GOD** = REASON,

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*Spiritual, or Heavenly.*

## HISTORY,

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THE **Word of MAN** = SENSE,

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*Material, or Earthly.*

could not escape long the punishment and death that awaited him, and after he and his disciples had done supper one evening, he took a basin of water and began to wash his disciples' feet. When he came to Simon Peter, Peter said to him, Lord, thou shalt never wash my feet. Jesus replied, If I wash thee not thou hast no part with me. Peter then, in order to prove how devotedly he was bound to Jesus, said, Not my feet, but my hands and my head also. As Jesus was proceeding with his task, he said, Ye are not all clean, alluding to Judas Iscariot who betrayed him. Jesus went through this ceremony on purpose to give them a practical lesson of humility; exhorting them to do kind offices to each other, and live in love and affection together.

21. After this condescension of Jesus, he remarked that one of them would betray him. The disciples wondered whom he could mean. A disciple whom Jesus loved was leaning on his bosom, and Simon Peter made a sign that he should ask him. Jesus then said, He to whom I shall give the sop when I have dipped it in the dish shall betray me. He gave the sop to Judas Iscariot, saying, What thou doest, do quickly. None of the disciples understood what Jesus meant by this remark; for Judas was their purveyor, and they conceived he alluded to some provisions he was to purchase for the ensuing feast, or to distribute some alms to the poor. Judas immediately left them, and went out. Jesus then said to those who remained, I give you this commandment—Love one another as I have loved you, that men may know you are my disciples.

36. Simon Peter then said, Wherever you go I will follow you. But Jesus replied, Whither I go you

## DOCTRINE,

THE **Word of GOD** = REASON,*Spiritual, or Heavenly.*

## HISTORY,

THE **Word of MAN** = SENSE,*Material, or Earthly.*

cannot come at present. Peter again said, Lord, I will lay down my life for you! Jeus retorted: Peter, before the cock crows, thou shalt deny me thrice.

## CHAPTER XIV.

6. I am the way, the truth, and the life, and no one can enter the kingdom of God but through me. This implies that the doctrine I teach is the only perfect, pure, spiritual doctrine, which commands man on all occasions to obey the law established in REASON — *the moral law* — and if he offends against this law how can he hope to be acceptable to the Author of REASON, who himself must be eminently Rational, and who must abhor irrationality in his creatures! Nothing can be more evident that when Christ says, "*I am the way, the truth, the life,*" that he identifies himself with the perfectly pure divine DOCTRINE he teaches. Hence his divinity is proved. This DOCTRINE must be absolutely convincing to every rational creature; for it is the unfolding of all the *principles* of PRACTICAL REASON, which, being an emanation of the Divinity, must be *divine*. But the PRACTICAL REASON of Jesus Christ, in which alone consists his *divinity*, must have far surpassed every PRACTICAL REASON that was created and manifested in the flesh, otherwise, the REASON of some other man would have done the work that Christ was destined to finish in expounding the will of his heavenly Father. To doubt, therefore, that Christ is the only begotten Son of God commissioned to reveal the **WORD OF GOD** to man would be to doubt the *truth* of the plainest axiom: — "*that equals added to equals, the whole is equal.*" Therefore, when Christ is developing the

1. Jesus, being now aware of his approaching end, comforted his disciples by assuring them that, if they continued to act up to the doctrine he taught, they should all meet again in his Father's kingdom. Neither Thomas nor Philip understood him; but requested him to show them his Father. Jesus replied, Have I been so long with you, teaching you my doctrine, and yet have not comprehended it! Have I not explained to you before that *I am in my Father, and my Father is in me*? If you love me keep my commandments, and, when I go to the bosom of my Father, I will pray to him to give you another Comforter, that may remain with you for ever, even the Holy Ghost, the *spirit of truth*, which dwelleth in you.



## DOCTRINE,

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THE **Word of GOD** = REASON,

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*Spiritual, or Heavenly.*

*principles* of his own PRACTICAL REASON, he cannot do otherwise than identify himself with this *divine* faculty; and, knowing that this faculty did not make itself, but that its Author is God, he is perfectly sure that he is the "*Son of God*," the Saviour and Redeemer of the world, who, by his Atonement, became "*the lamb that taketh away the sins of the world*." The lapse of nearly two thousand years, with all the enlightenment which the progressive expansion of mind has produced, even till it has erected a perfectly pure "SCIENCE OF MIND," boldly stands forth, with this very Science at its head, to confirm this great truth, and to crush for ever all the enemies of the only true "RELIGION" — to detect their sophistry, and defeat their malice. Hence this glorious truth is established for ever —

**Christianity is Rationality.**

20. I am in my Father, and he is in me; and I am in you, and you are in me. While we all act up to the dictates of the *moral law*, we are all equally *spiritual* in our *motives*, consequently equally rational. But, departing from this *moral type*, we lose our purity, and have nothing in common with the *pure* spirit of God and his son Jesus Christ. Now, it is clear, that as the soul is *spirit*, it cannot dwell in the world of SENSE, or it would be *sensation*, which has a *beginning, middle, and end*, in TIME. When Christ says — "*I am in my Father, and he is in me, I am in you, and you are in me*" — what can this possibly mean but that he here identifies himself with the perfectly pure and divine DOCTRINE he teaches! Christ here evidently alludes to his own pure PRACTICAL REASON. But his REASON is pure *spirit*; and the

## HISTORY,

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THE **Word of MAN** = SENSE,

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*Material, or Earthly.*



## DOCTRINE,

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THE **Word of GOD** = REASON,

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*Spiritual, or Heavenly.*

Author of REASON is also pure *spirit*; but the beings whom he taught were also endowed with REASON, so that they are, likewise, pure *spirit*. Where, then, can these *spirits* reside but in ETERNITY! The spiritual communion of these *spirits* must then be perfect when they are all actuated by the same *moral principle*, all equally rational in the purity of their *motives*. Hence may we hope, through the mediation of Jesus Christ, to enter the Kingdom of Heaven, and be made partakers of the divine grace.

16. The Holy Ghost, the comforter which is in you, is—the *spirit of truth*. Man, being endowed with Reason, finds the *moral law* paramount in his rational or moral nature. This law not only acknowledges God for its Creator, but is itself the immediate commandment of God, and *ought* to be obeyed under all circumstances. Its manifestation is confirmed by the *spirit of truth*—CONSCIENCE—which is the immediate communion between man and his Maker, and may well be denominated the HOLY GHOST.—Hence arises a TRINITY IN UNITY:

God the Father . . . = Author of Reason.

God the Son . . . = Reason incarnate.

God the Holy Ghost = Relation.

All these elements reside in ETERNITY, and must, therefore, be pure permanent principles, simple in their essence, and eternal in their nature.

## HISTORY,

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THE **Word of MAN** = SENSE,

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*Material, or Earthly.*

## CHAPTER XV.

1. Jesus continued to console his disciples, and, knowing that his end was fast approaching, he now spoke the parable of the vine to them, always personifying his doctrine, the *word*, by himself. Jesus said, I am the true vine and my Father is the husbandman. Every branch that does not bear fruit he casts away;

## DOCTRINE,

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 THE **Word of GOD** = REASON,
 

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*Spiritual, or Heavenly.*

## HISTORY,

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 THE **Word of MAN** = SENSE,
 

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*Material, or Earthly.*

and the branches that do bear fruit he carefully prunes, in order that they may bear more fruit. Now you are cleansed by the *word*, that is, by the *doctrine* which I have taught you; remain firm to its precepts, and you will be as the branch to the vine. The branch of itself cannot bring forth fruit unless it is *connected* with the vine. No more can you act upon my principles unless you are convinced of their truth: then you are in me and I am in you. And herein is my Father glorified; that you have adopted the doctrine which came down from Heaven, and which is made manifest on earth through me, and communicated by you to all the world. These things have I spoken that your joy may be complete.

12. Remember my commandment, Love one another as I have loved you. He is indeed a true friend who will lay down his life for another. If you are my sincere friends you will do my bidding. I have chosen you and ordained you my Apostles, that you may preach my doctrine to the whole world; that the more adherents you make who stedfastly believe in my doctrine and act up to its divine *precepts* the more will God be glorified. As the Ascendancy of *Virtue* must in the end crush, for ever, the monster *Vice*, then will the work for which my Father sent me be fully accomplished.

## CHAPTER XVI.

1. Christ continued to comfort his Apostles, by saying, In the service to which I have appointed you, you will meet with much opposition, you will be put out of the synagogues, and endure many hardships for my sake. And this will happen, because your opponents are ignorant of my

## DOCTRINE,

THE **Word of GOD** = REASON,*Spiritual, or Heavenly.*

33. I have overcome the world! In Christ we have, indeed, a practical example of the possibility of fully acting up to the *moral law* on all occasions, without the least regard to the consequences that may follow: resisting all the temptations of power and dominion and every thing earthly, that can gratify ambition or sooth the SENSE; and adhering strictly to the law of his own PURE REASON, which he made the sole *rule of his conduct*. Notwithstanding, he was persecuted, reviled, mocked, derided, insulted, and finally put to the most ignominious death; yet he rose superior to all the seductions of the inclinations of SENSE, and the torments of the flesh, revering the *Law of God* planted in our REASON above all, and affording the most striking instance of a uniformly good conduct throughout life; constantly subduing the inclinations of SENSE, and submitting them to the approval of REASON—thus leaving for the instruction of mankind an *example* and *model* which may be equalled but never can be excelled. Well then may Christ say—*I have overcome the world!*

## HISTORY,

THE **Word of MAN** = SENSE,*Material, or Earthly.*

doctrine, and know not that it comes from God. I say these things to you, that you should not be deterred from preaching the true *doctrine* which ensures to yourselves everlasting communion with me and my Father, in his kingdom of never-ending bliss.

7. Nevertheless, it is expedient that you should go and preach the Gospel, reprove the world of sin, and establish truth and righteousness in its stead. And when the *spirit of truth*, the Holy Ghost, which is in you, is awakened, it will guide you into all truth, so that you shall be convinced that my doctrine comes from God.

17. When Jesus said, In a little while you shall not see me, because I go to my Father, his disciples did not understand his meaning. He, knowing their perplexity, explained further by saying—When I am gone your troubles will increase, and you will have much to endure for the sake of *truth*. The world, however, will be benefited by your labours, and, though you have sorrow in this world, when you join me in the kingdom of my Father, your joy will not only be great, but everlasting.

21. Jesus still further illustrated his meaning by saying, When a woman is suffering from the pangs of child-birth, her agony is extreme; but, this important end of nature accomplished, how great is her joy that she hath given to the world a new member, to glorify God, in her newly-born infant. So, when you see me again, your work being done, your hearts will rejoice in the true spiritual joys of heaven, which no man can wrest from you.

## CHAPTER XVII.

1. Jesus now prayed fervently to God, and said, My hour is come;

## DOCTRINE,

## HISTORY,

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 THE Word of GOD = REASON,
 

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*Spiritual, or Heavenly.*


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 THE Word of MAN = SENSE,
 

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*Material, or Earthly.*

my mission is nearly accomplished. Oh God, who hast given me power over all flesh, that in my example the world may be convinced of the practicability of strictly adhering to the dictates of *virtue*, even when surrounded with all the seductions of *vice*, and the torments and cruelties of the wicked. And now I have finished the work which thou gavest me to do.

6. I have manifested thy name throughout the world, by giving it the *word*—the λόγος—the doctrine—which thou gavest to me. This they have received, and therefore they know surely that I come from thee. Now have I glorified thee on earth.

11. Holy Father, keep my Apostles in the light of thy holy word, that they may continue to propagate the Gospel among all nations, and awaken in them the dormant *spirit of truth*, which thou hast placed in their REASON, for the salvation of their souls.

18. For, as thou hast sent me into the world, so have I also sent them to preach thy *word*—the *spirit of truth*. So that all who adopt my doctrine, being actuated by the same *pure spirit of truth*, will form one kingdom of spirits, who acknowledge no other law than the pure *moral law*; and, all being united by the same spiritual bond, may be said to have the same doctrine in them—the *word of God*—and as such to belong to God. Thus arises the glorious victory of REASON over the inclinations of SENSE, or the total destruction of *vice* by the complete triumph of *virtue*.

25. Oh, Righteous Father, the world hath not known thee until I preached thy *word* to them. I will continue until my death to declare

## DOCTRINE,

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THE **Word of GOD** = REASON,

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*Spiritual, or Heavenly.*

## HISTORY,

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THE **Word of MAN** = SENSE,

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*Material, or Earthly.*

thy pure spiritual doctrine to them. So that they may love me, as I love thee, and that they may be in me as I am in thee.

## CHAPTER XVIII.

1. After Jesus had discoursed in this pious manner to his disciples, he went with them across the brook Cedron, into a garden, whither they used frequently to resort. Judas Iscariot was quite familiar with the place, as he oftentimes accompanied Jesus to the garden. Judas, suspecting they had retreated to this spot, and being furnished with officers and men by the Chief Priests and Pharisees, went to apprehend him, prepared with lanterns, torches, and weapons.

4. Jesus, seeing them approach, went towards them, and said, Whom seek you? They replied, Jesus of Nazareth. Jesus then said, I am he. Now Judas was standing with those who came to seize him. But, when they heard that Jesus said I am he, they retired and prostrated themselves. Jesus then said, If you seek me, send your retainers away, and I will attend you. Simon Peter, enraged at the insult offered his master, drew his sword, and struck off the ear of Malchus, the High Priest's servant; but Jesus reproved him, saying, Shall I not drink the cup my Father has prepared for me!

12. They then bound Jesus, and took him first to Annas, who was father-in-law to Caiaphas, the High Priest. It was Caiaphas who remarked that it was better that one man should suffer than the nation be destroyed. Simon Peter and another disciple followed Jesus to the palace. As this disciple was known to the High Priest, he went in with Jesus, and also obtained the introduction of



## DOCTRINE,

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 THE Word of GOD = REASON,
 

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*Spiritual, or Heavenly.*

## HISTORY,

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 THE Word of MAN = SENSE,
 

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*Material, or Earthly.*

Peter; but the damsel who kept the door challenged Peter as being one of Christ's disciples. This Peter denied. While Peter was warming himself, some person said, Thou art also one of his disciples; but this he denied, and said I am not. Then one of the High Priest's servants, who was related to the man whose ear Peter cut off, said, Surely we saw you in the garden with Jesus. This Peter likewise denied, and immediately the cock crew.

19. Jesus was then interrogated by the High Priest regarding his doctrine and his disciples. Jesus answered, What I taught I taught openly to the world. I taught in the synagogues and in the temple before the whole congregation; in secret I taught nothing. One of the officers reproved Jesus for speaking out so boldly before the High Priest, and struck him with the palm of his hand. Jesus then meekly said, Have I spoken disrespectfully that you strike me thus? if not, I do not merit your reproof.

28. Early on the following morning, they led Jesus to the Hall of Judgment, where Pontius Pilate presided. Pilate inquired what accusation they brought against him. The Jews replied, If he had not been a malefactor, we should not have brought him to you. Pilate said, I think you had better take him and judge him according to your own laws. But the Jews reminded the Roman Governor that they were deprived of the power of condemning to death. Pilate, therefore, entered the Hall, and began to interrogate Jesus, asking him *if he called himself the King of the Jews?* Jesus, in reply, said, Do you propose this question from yourself, or have you been instigated to make this charge

## DOCTRINE,

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 THE **Word of GOD** = REASON,
 

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*Spiritual, or Heavenly.*

## HISTORY,

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 THE **Word of MAN** = SENSE,
 

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*Material, or Earthly.*

against me? Pilate said, I am not a Jew; it is the Chief Priests and Scribes of your own nation who have delivered you over to be judged by me. Pilate again said, Art thou a King? Jesus replied, You have said it; but my kingdom is not of this world; I came to the world to bear witness to the *truth*. Pilate asked him, What is truth? He then said to the Jews, I find no fault in this man. It is customary with you at the Passover to release a criminal, shall I release to you the King of the Jews? They all cried, No; not this man, but Barabbas. Now Barabbas was a robber.

## CHAPTER XIX.

1. Pilate then ordered Jesus to be scourged, and the soldiers platted a crown of thorns, put it on his head, and invested him with the royal purple, crying—Hail, King of the Jews! They then reviled him and maltreated him. Pilate, seeing this, repeated, Remember I find no fault in him. And, perceiving how they were mocking him, he said, *Behold the man!* But the Chief Priests and Officers cried the more, Crucify him, Crucify him! Pilate was yet very desirous to obtain his discharge. The Jews told him if he did not pass sentence on Jesus he was not Cæsar's friend, as making himself a king was a crime against Cæsar. Then the Jews vociferated, Away with him! we acknowledge no King but Cæsar.

16. The Jews then led Jesus away to be crucified, to a place called Golgotha, where they crucified him with two others, and placed this inscription on the cross—**JESUS OF NAZARETH, THE KING OF THE JEWS.** The inscription was written by Pilate in Hebrew, Greek, and Latin. The Jews wanted the words inserted *he*

## DOCTRINE,

## HISTORY,

THE Word of GOD = REASON,

THE Word of MAN = SENSE.

*Spiritual, or Heavenly.**Material, or Earthly.*

said I am the King of the Jews; but Pilate said, What I have written I have written.

23. When Jesus was crucified, the soldiers cast lots for his garments. There were present at the cross, Mary, the mother of Jesus, her sister Mary, the wife of Cleophas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved, he said to his mother, Woman, behold thy son! and he said to the disciple, Behold thy mother! The disciple then took her under his protection. Shortly after this, Jesus complained of thirst: they then filled a sponge with vinegar and put it to his mouth. Jesus then said, It is finished, bowed his head, and gave up the ghost.

31. As this was the day of preparation for the Passover, the Jews intreated Pilate that he would order his soldiers to break the legs of those who were crucified, and have the bodies taken away before the sabbath, for that sabbath was an important day. The soldiers, having broken the legs of the two that were executed with him, when they came to Jesus, perceiving that he was dead, did not break his legs. But one of the soldiers pierced his side with a spear, and blood and water issued from the wound.

38. Joseph of Arimathæa, who was a disciple of Jesus, went privately to Pilate and begged the body; for he was afraid of the Jews. Joseph, with the assistance of Nicodemus, took the body and placed it in a new sepulchre, which was in a garden near the spot where Jesus was crucified.

## CHAPTER XX.

1. Very early in the morning of the first day of the week, Mary Magda-

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## DOCTRINE,

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THE **Word of GOD** = REASON,

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*Spiritual, or Heavenly.*

## HISTORY,

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THE **Word of MAN** = SENSE,

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*Material, or Earthly.*

lene came to the sepulchre, and found the stone removed from the entrance. She then went to Simon Peter and the other disciple whom Jesus loved, and told them that the body was taken away out of the sepulchre. Peter and the other disciple proceeded immediately to the tomb, and found that the information they had received was perfectly correct. So they departed to their own homes.

11. But Mary remained close by the tomb weeping, and, stooping down, she looked into the sepulchre, where she saw two angels clothed in white sitting at the head and feet of the place where the body had lain. They addressed her, and inquired why she wept; and she replied, Because they have taken away my Lord, and I know not where they have laid him. As soon as she had done speaking, she turned round, and saw some one standing there, who asked her why she wept, and whom she sought. She supposed this to be the gardener, and said, If you have borne the body hence, tell me where you have laid it. But it was Jesus himself who stood by her, and said, Mary! and she immediately knew him. He said to her, Touch me not, for I have not yet ascended to my Father.

18. Mary Magdalene then went and told the disciples that she had both seen and spoken to Jesus. On the evening of the same day, Jesus stood in the midst of his disciples where they assembled, and said to them, Peace be unto you. He then showed his hands and his side; and the disciples rejoiced that they had seen their Lord. He again said, Peace be unto you; for I now impart to you the *spirit of truth*—the Holy Ghost.

24. It so happened that Thomas,

## DOCTRINE,

## HISTORY,

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 THE **Word of GOD** = REASON,
 

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 THE **Word of MAN** = SENSE,
 

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*Spiritual, or Heavenly.**Material, or Earthly.*

one of the twelve, was not there when Jesus presented himself. They, however, informed him that they had seen Jesus ; but he could not credit what they told him, saying, Unless I put my finger on the prints of the nails in his hands, and feel the wound in his side, I will not believe that it is he.

26. Eight days after this, Jesus came again to his disciples, and stood in the midst of them, saying, Peace be unto you. This time, Thomas was present, and Jesus said to him, Thomas, reach your finger here and feel my hands, and also feel the wound in my side. Thomas said, Now indeed I do believe.

## CHAPTER XXI.

1. After this, Jesus presented himself again to the disciples on the shore of the sea of Tiberias, where were assembled Peter, Thomas, and Nathaniel, and James and John, the sons of Zebedee. They all agreed with Peter to go and fish, but they caught nothing that night. On the following morning, a person whom they did not know inquired what success attended their efforts. They replied they had toiled all night and caught nothing. He then directed them to cast the net on the right side of the ship, which they did, and the multitude of fishes was so great that they with difficulty brought them to land. The disciple whom Jesus loved said to Peter, Surely this is Christ. They then all came to land, dragging the net with the fishes.

12. Jesus said to them, Come and dine ; bring some of the fish you have just caught. Though the disciples felt persuaded that it was Christ, yet none of them dared ask him the question. This was the third time that Jesus had showed himself



## DOCTRINE,

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 THE **Word of GOD** = REASON,
 

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*Spiritual, or Heavenly.*

## HISTORY,

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 THE **Word of MAN** = SENSE,
 

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*Material, or Earthly.*

to his disciples since he had risen from the dead.

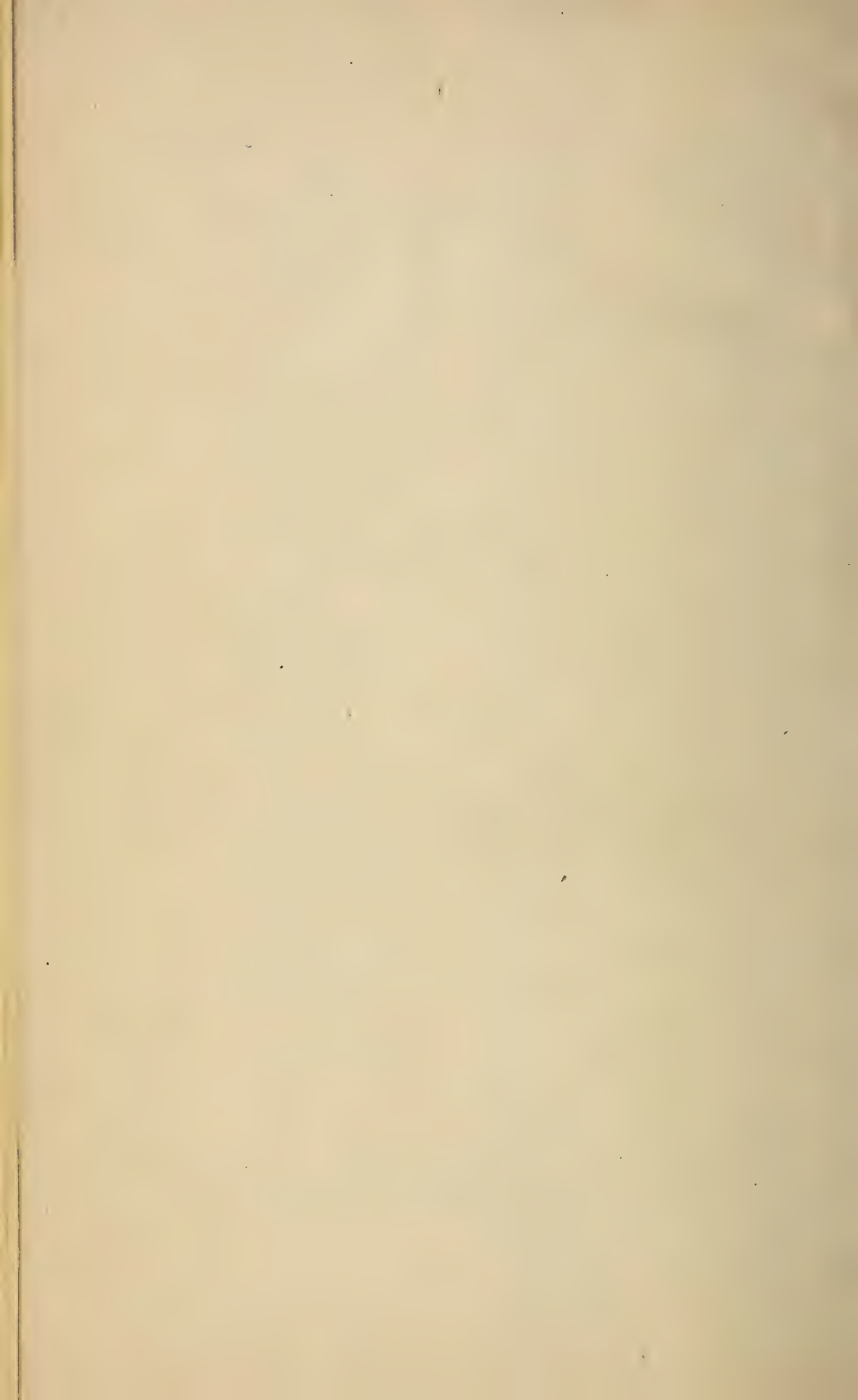
15. When they had dined, Jesus said to Peter, Do you love me more than these? Peter replied, You know, Lord, that I love you. — Then feed my lambs. He then asked him a second time the same question, and obtained the same reply. He then said, Feed my sheep. On repeating this question a third time, Peter was hurt; for it seemed to indicate doubt.

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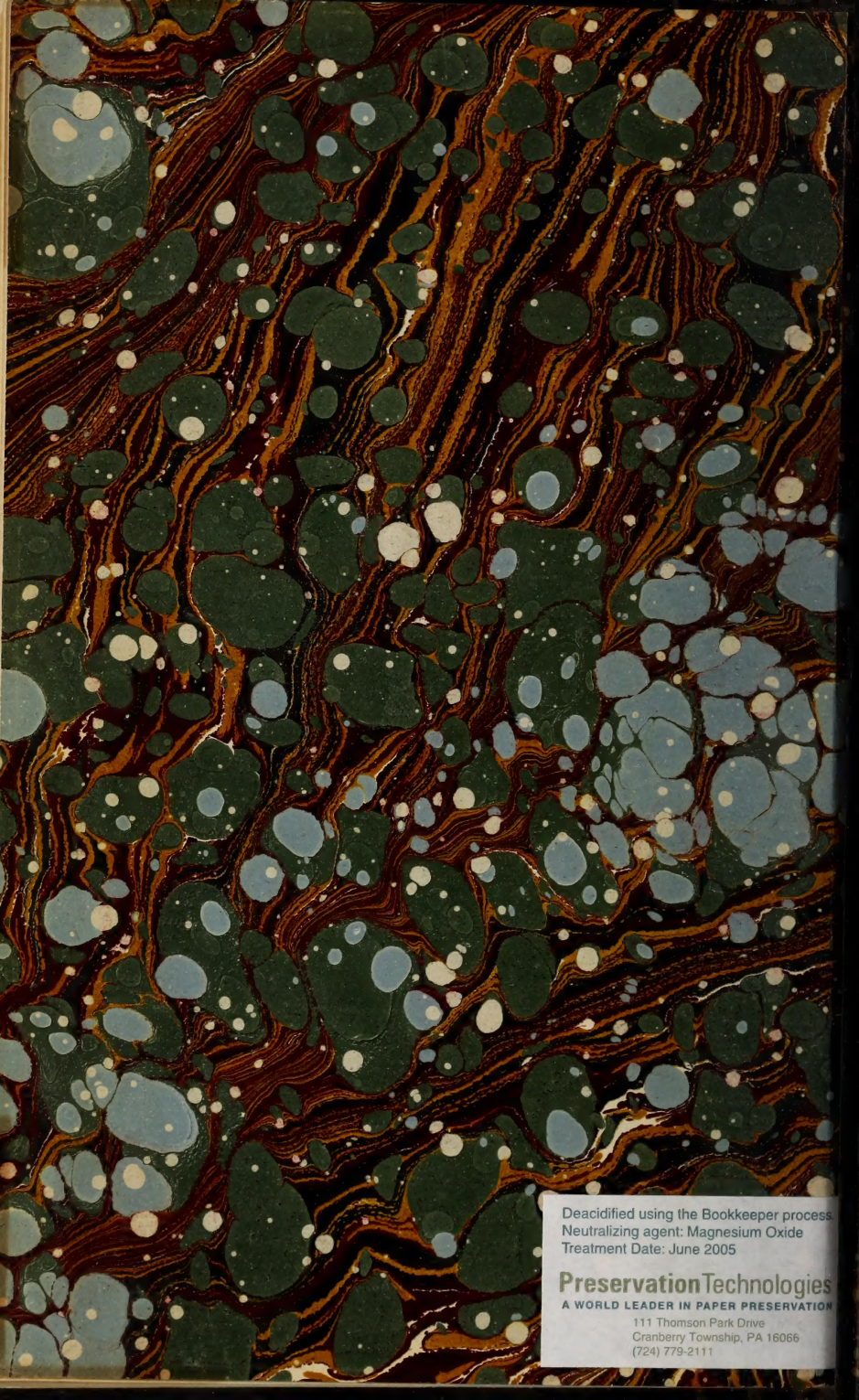
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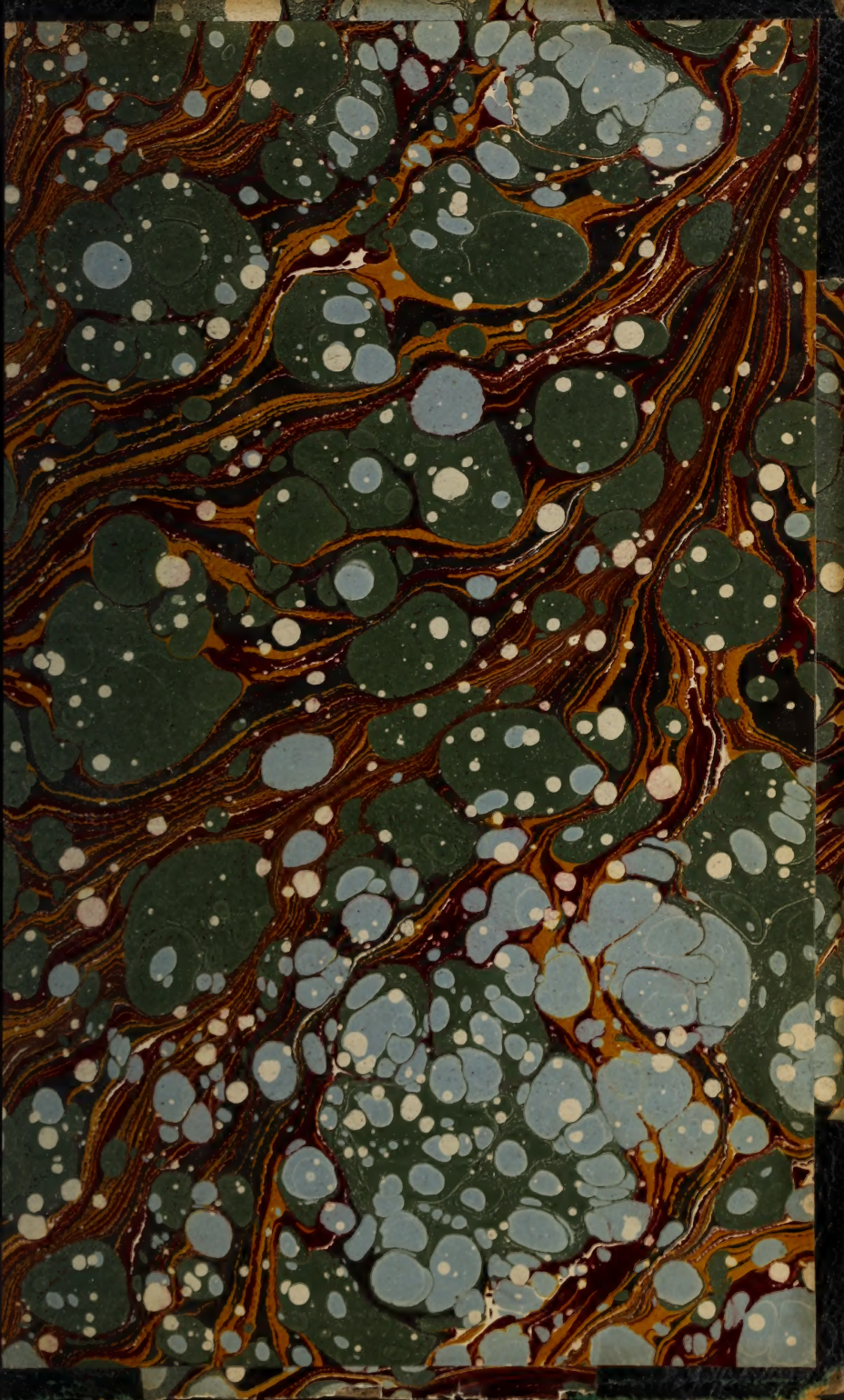


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